National Anti-Slavery Standard.

VOL. XXVII. NO. 50. NEW YORK, SATURDAY, APRIL 20, 1867. WHOLE NO. 1,402.

National Anti-Slavery Standard,

PUBLISHED EVERY SATURDAY,

BY THE

AMERICAN ANTI-SLAVERY SOCIETY,

At the Office, No. 20 Pearse Street, New York.

THREE DOLLARS PER ANNUM.

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For rates of Advertising and Club terms see Fourth page.

SLAVERY AND SLAVE LIFE IN BRAZIL.

BY JAMES REDPATH.

NO. IV.

CHRISTMAS ON THE PLANTATION.

Mr. Gardner gives a description of negro festivities at Christmas on a Brazilian plantation:

"It being Christmas day on which we arrived, and a great holiday, we found the whole of the slaves belonging to the estate, amounting to about one hundred, dancing in the yard before the house, and all attired in new suits of clothes, which had been sent to them the day before.

"In the evening a party of the best-conducted, principally creoles, were admitted into the verandah of the house, where I had a good opportunity of witnessing their dances—some of them not being very delicate. One of the best was a kind of dramatic dance, of which the following is a programme:

"Near the door of a house belonging to a padre (priest), a young fellow commences dancing and playing on the viola, a kind of guitar. The padre hears the noise, and sends out one of his servants to ascertain the cause. He finds the musician dancing to his own strains, and tells him that he is sent by his master to inquire why he is thus disturbed. The musician tells him that he is making no disturbance at all, but only trying a new dance from Bahia, which he saw the other day at the Diario.

"The servant asks if it is a good one.

"'Oh! very good!' replies the other; 'will you not try it?'

"The servant claps his hands, cries, 'Let the padre go to sleep,' and immediately joins in the dance. The same thing is repeated till the padre's servants—men, women and children—amounting to about twenty, are dancing in a circle before the house.

"Last of all, the supposed padre himself makes his appearance in a great rage, dressed in a large poncho for a gown, a broad-brimmed black straw hat, and a mask with a long beard to it. He demands the cause of the noise, which, he says, prevents him from enjoying his dinner.

"The musician tells him the same story that was told to his servants, and, after much persuasion, gets him to join in the dance also. He dances with as much zeal as any of them; but, watching his opportunity, he takes out a whip which he has concealed under his gown, and, lashing the whole of them out of the apartment, finishes the performance.

"After an experience of five years among the Brazilians," says Mr. Gardner near the close of his volume, "I must say of them that they are far from being hard task-masters, and that with very few exceptions I found them kind and considerate to their slaves;" and at another place, some hundred pages apart, "at the same time I could not but exclaim with Sterne: 'Still, slavery, still thou art a bitter draught.'"

UN COMPTE RENDU.

[1848.]—Dr. Alp Rendu travelled in Brazil by order of the French Minister of Public Instruction, to study the ordinary diseases of that country. On his return to Paris, he published a volume of "Studies—Topographical, Medical and Agricultural—on Brazil." He devotes one section to slavery. His opinions are what we have always in America styled the conservative pro-slavery creed; stripped of its illustrations, and, in brief, this—that slavery is a curse, but that abolition would be a misfortune both to the country and the negro; that the black is but little susceptible of civilization; that he is naturally lazy, and, even when industrious as a slave, would become an indolent thing in a state of freedom; and that, while slavery is a moral calamity, as everybody knows, premature emancipation would entail misfortunes of which no one can foresee the end. His plan of abolition is to declare free all children who are born of slave parents; but, to preserve them from the pernicious influence of their begetters, the government shall take charge of the children! Government, in other words—which, even in our land, is so often asked to wet-nurse industrial projects—shall become "damp-child's maid," and, in very deed, of all the young blacks in Brazil. What a stupendously mammoth nursery our Frenchman would establish!

Leaving his speculations to die the death of the absurd, we come to his specific statements. Slaves, he says, in the service of Brazilians, are generally treated with mildness; but woe to those who fall into the hands of foreigners! These, anxious to realize the hopes of fortune of which they dreamed, impatient, and possessed of but a single thought, that of returning to their native country, hesitate at no means of achieving their object. Every sentiment of humanity seems dead in them. Their slaves, badly clad, badly lodged, badly fed, are oppressed with fatigues and often beaten. There are some exceptions, but they are too rare.

The Doctor then states at greater length than we care to follow, that masters as a whole are unjustly suspicious of the sickness of their slaves. Maladies are so often feigned that they frequently discredit real cases of disease, and hence considerable suffering is unnecessarily endured by the invalid negroes, in the actual state of things, unhappy in his condition, borne down by excessive toil, has no desire to form enduring alliances; and, on her side, the negress is averse to giving birth to a being who must be as miserable as herself. The meals are taken in common, in a shady spot. That of the morning is light, and consists of the flour of manioc or of millet, with some fruit or a little cane brandy. Toward the middle of the day the slaves eat flesh or fish. The evening meal is composed of beans, rice, or other vegetables. This diet is not bad, although one might wish that it were more varied. Nothing, for example, would be easier than to add fresh vegetables. The richness of vegetation would render this addition very inexpensive, and the health of the slaves would be sensibly ameliorated by it.

While in Africa the blacks are naked, or nearly so, it is a detestable custom of Brazil to keep them not properly clad. The climate of this country is less warm, and much more humid, than that of Africa, and hence one of the principal causes of the diseases which exist among the blacks ought to be attributed to the lack of clothing. Many of the proprietors give their slaves a single pair of cotton pantaloons only. Others add to it a shirt of the same stuff, and at night they sleep on a piece of matting, in a place often unhealthy, where, to protect themselves from the humidity and the cold, they have only a poor woolen blanket. In other fazendes, however, the slaves are better cared for. In addition to the preceding objects, they are furnished with a bonnet and a woollen shirt. Every Sunday their effects are changed, and an examination is made to see whether they have not sold their mats or blankets, which often happens.

The slaves employed on the *fazendes* are usually well fed, and they add to their rations vegetables, which they raise themselves, and dried meat and fish; however, it often happens that these last substances are neither good in kind, nor in quantity sufficient.

It is not thus with those employed in working the mines, in washing gold and searching for diamonds, etc. Too often *they* receive the smallest possible rations—a deplorable economy, as injurious to the unfortunate negroes as prejudicial to the interests of the masters. The insufficiency of alimentation brings about an enfeeblement of the force, which in its turn produces mortality, and is the cause of considerable loss, which an inhuman parsimony does not compensate.

The Doctor twice recurs to the sad fate of slaves that were held by foreigners—these, he says, are hardly allowed time for sleep or rest.

Slaves take no interest in their labors, nor are they physically capable of doing so much work as a freeman, because the appetite of gain sustains the one, while the fear of chastisement is the sole incentive of the other. Perpetual vigilance is the price of slave labor, and unfailing blows for the loiterer. However active the driver, if he had not the resource of the whip against the slaves, he would get nothing out of them—absolutely nothing.

Chastisements are of two kinds—in one, they put around the neck of the guilty slave a ring of iron, surmounted by a stem of the same metal, which causes more or less torture; the other consists of lashes of a whip, the number of which vary according to the gravity of the offence. In the fazendes, the punishments are inflicted in the presence of all the slaves; at Rio de Janeiro the offenders are taken to the House of Correction, where they receive the chastisements they have incurred. During their stay in this establishment, they are employed in public works of utility.

Marriages between slaves are rare in Brazil, and while adulterous miscegenation is common, it is seldom followed by fecundation. Frequently, also, when the negress becomes pregnant, she averts the issue, and thus the number of births is far from being in proportion to the figures of mortality among the blacks. The same thing happens at Brazil, which is noticed daily in the bagnes of Europe. The black who has passed some time in a House of Correction leaves it worse than when he entered it; dangerous for his companions in servitude, he will certainly become one of the scourges of the country if he happens to escape from the house of his master.

The Doctor does not see how these facts destroy his preliminary statements that slavery is a mild institution in Brazil, and they may be left to show how self-contradictory capable writers become when they permit their prejudices to mould their philosophy, but are too honest to suppress what they see of real life.

It is a fact, the Doctor states, that in well-directed establishments, where the slaves are treated with justice and humanity, marriages are contracted among them, and that the births not only compensate for the deaths, but surpass them in number.

ON INTERMARRIAGES.

[1853.]—Mr. William Hadfield, for many years a resident of Brazil, and Secretary of the British South American Steam Navigation Company, in his volume on "Brazil, the River Platte and the Falkland Island," writes in the interest of the whites, and has but little to say respecting slavery. In speaking of the Indians, he says that some of the tribes exhibit an extraordinary antipathy to the negroes, "which is the more remarkable, as the marriages of people of color with whites are very common, and degrees of black that would throw a citizen of the United States into a fever of indignation are looked upon with philosophic indifference, both by Brazilians and natives of Portugal in Spain." Probably, he adds, this is one reason why slaves in Brazil are treated with a kindness and humanity altogether "unequalled in any other part of the world."

Mr. Hadfield indorses the statement of an Englishman long resident in Brazil, who wrote, in 1854, that the people were more anxious to put an end to slavery than they had credit for, "on account of the point of civilization they had come to, and on account of the circumstance of its being in their interest."

NATIONAL AND INDIVIDUAL OPPORTUNITIES, AND THE NEGLECT OF THEM.

An eloquent sermon was preached April 7, at the Church of the Puritans, by Rev. Dr. Cheever, on the text from the nineteenth chapter, forty-fourth verse, of Luke—"Because thou knewest not the time of thy visitation." He said: The meaning of these words is to be known by comparing the spiritual arrangements of God's providence with the system of His grace and the instructions of His word. The time of visitation is that of God's peculiar mercy, whether national or individual, whether that in which he opens before a man wide and effectual doors through which he will enter for the security of future good, either temporal or eternal, or whether it be that in which God is peculiarly near, by His spirit, and especially ready to bless the soul that seeks Him and the nation that awaits Him. The warning in the text was given to the nation as well as to each citizen's soul; and so it is to us. The present is a time of great responsibility and solemnity for us, because we are taking our departures anew. We have the opportunities of instruction and of determining our future course, our foundations now, our course hereafter. What advice will we take, that of God or of man? What will we follow, principle or expediency? After dwelling very eloquently on the time of man's visitation he reviewed the application of the text to nations. It applied to us as a nation in the present emergency. It is in some respects the emergency, the responsibility of a sudden and vast incursion and gift of opportunity and power in laying the foundations, if we please, of the peace, prosperity and glory of future generations. It is a plethora of opportunities such as no nation on earth ever before enjoyed. The apathy with which the emergency is regarded is deplorable and ominous. The reconstruction both of our national and State governments is in our power by the light both of all the discovered and lamented mistakes of the past and all the abundant and sufficient instructions of God's word and of history for the future. We are about to hold a Convention for the forming of a new State Constitution. Is there any regulating law or principle by which the nation is to be guided, and what is it? or is there none, and do we mean to adopt none better than each day's emergencies, conflicts and necessities? The question of our treatment of the colored race, whether we will continue to rob them of their rights or give them justice without respect to persons, is to be settled now; and the question as to the election or appointment of judges, one of the most fundamental and important that can come up for determination, whether they shall be chosen by the people or appointed by the Legislature, and whether for the term of political session and for the interests of parties in conflict, or during good behavior and for the sacred purposes of justice as enjoined of God. Now, what is the one great overruling law by which we are to be guided—that of expediency and political necessity or divinely appointed principle? The bane of modern society is this making expediency the rule instead of principle. It runs into all things; it prevents progress; it sets mistakes instead of rules as the main springs; it degrades law into temporary stratagem, and creates class interests, monopolies and conflicts. Legislators in times of revolution and reconstruction stagger in uncertainty from measure to measure, from amendment to amendment, always hoping to patch up the last mistake. Another opportunity is now offered us. It is the opportunity of an Amendment to the Constitution commanding universal suffrage without regard to color or race. That would settle all our difficulties, and is the only thing that can do so if the Constitutional Amendment, giving the States power to disfranchise citizens at their pleasure without crime or treason, passes. The only door of escape from that entanglement is a law of universal suffrage in the Constitution. Being the last passed, it will be the first in authority, nullifying all things opposed to it. I do not know where the training of our Senators and Representatives can have been, under what Gospel they have sat and been disciplined, that they have adopted expediency and necessity as their guide, when a child could have told them the emergency called for principle alone to rule. Justice to the colored race has been gained not by principle or statesmanship, but by necessity forced upon us by the extreme madness of our enemies. The right of voting was deliberately sacrificed for the colored race, whose rights were laid down under the feet of the whites as a bridge over which they would be glad to come smoothly into the Union; and only when it was found they would not come, but would execute State measures of their own against the blacks, would build their own bridges and come back on their own terms, only then did our Senators and Representatives yield to the ultimate necessity and lay down a law of justice to the colored race. And even then they did not do it directly, but by enactments preventing the rebel States from availing themselves of the constitutional provisions. They thus sanction injustice by constitutional law, a series of tardy enactments like brakes or drags to hold back or nullify the Constitution. Will the brakes hold, or will the Constitution when driven again by the rebels rule over them? The determination of this question depends much upon the men appointed as the brakemen. The whole experiment is left in charge with a President known to be opposed to the rights of the colored race, and if he chooses he can set brakemen in collusion with his own views; he can effectually prevent the supplementary safeguards and guarantees provided by Congress from being carried into execution. He can defraud the colored race of their rights without any overt action of his own against them. If the laws are not executed it will be impossible to prove that the President prevented their execution. But if they are not executed then by the operation of the Constitution the colored race are in the power of their masters. And all this was because the national legislature adopted instead of principle the makeshift of expediency. After dwelling at length on the necessity of universal suffrage he concluded: It will be an evil day for Christianity, and a denial of the Cross, and a degradation of its doctrines, if we now sanction the exclusion of the colored race from the right of suffrage on account of the color of their skin.

AN ADDRESS OF THE COLORED PEOPLE OF LOUISIANA.

BY ONE OF THEIR OWN RACE.

Fellow-Citizens: By agencies, both seen and unseen, which have been brought into existence by the fortunes of war, we have been suddenly brought to the possession and exercise of those privileges and duties which we have always claimed by every human principle and birth-right, and by virtue of those guaranties and safeguards of liberty which underlie the great framework of our republican government. Having been the chief subject of public discussion for many generations past, among statesmen, travellers, writers, editors, jurists, slaveholders and philanthropists, on land and on sea, in church and in the halls of legislation, we are now firmly and forever engrafted in the great body politic of the American people—possessing alike all rights, all immunities, all chances and advantages. We have not earned these on the cotton and cane fields, nor on the fields of battle. They have always been ours. Happily, the power of wrong is vanquished, and law, so long dishonored, so long made a shield for vice, crime and robbery, and subservient to the evil proclivities of men, has been brought back, by the intervention of the sword, to its primeval province—to *protect* and not to *oppress* man. The vile prejudices of men are receding to the swamp-lands of ignorance and folly where they came from; while an unseen power is revolutionizing the minds of men, bringing them involuntarily to the domain of sober reason. Prayer, long-suffering and patience have been our surest elements of success; they have gained us a moral victory which is far more valuable and lasting than the usual conquests of the sword. As we are now recognized as citizens in the full sense, we must apply ourselves to the important duties which devolve upon us as such; because we cannot be efficient citizens unless we acquire to some extent, a knowledge of the theory of our government and duties and obligations which it imposes on us. Although we have been crowned with victory thus far, yet the struggle is not ended. We are surrounded by numerous sources of danger. The common enemy is defeated, but his heart is full of the fire of revenge; and it is his settled purpose to gain by secret deeds, however revolting and cowardly, what he lost on the battle-field. We have seen this sadly verified by instances too numerous and horrible to name. The ballot will eventually be a safeguard to us; yet, in the meantime it will be necessary for us to employ those stern elements of defence which the war has necessarily taught us.

The wisest policy for us to pursue in order to maintain and enjoy our newly acquired rights permanently, is a subject that needs much careful consideration. The mighty agencies and elements to be employed in battling down the strongholds of caste and prejudice which now operate so powerfully against us, are to be found in the more perfect development of our intellectual powers and capacities; an ability to meet and successfully refute the false doctrines and base contumelies that have been so successfully and industriously circulated against us, and corrupted the public sentiment of our common country. The subtle schemes of political speculators are to be avoided in this moral revolution; our chief dependence must be in our inherent power to maintain those rights and privileges which the vitiated state of the public mind has so long and wrongfully withheld from us. We must demonstrate this problem by our individual manhood, in the different departments of industry, and by the spirit of genius in the mechanical arts, which always rewards its authors with character, honor, dignity and peace.

As American freemen, born under the great Magna Charta of human liberty, we should adopt that noble sentiment, and inscribe it upon our banner in characters of living light: "Better die than suffer our liberties to be taken away." It is one of the American cardinal doctrines, published from the pulpit, proclaimed from the rostrum, and inculcated in the common schools. It secures character and influence at home and commands respect abroad—inspires a laudable ambition in the minds of the youth, for emulation in the great enterprises of the present age, and points forward with high hopes and bright anticipations to the glorious future. The aspiring spirit of adventure which marks so peculiarly the age in which we live causes men to endure the heat of the burning sands of the torrid zone, suffer the perils and snows of the icy realms, in order to amass immense treasures. We must be imbued with the same spirit of adventure, and like other men, embark in the various pursuits of industry and development. The hour is full of important lessons; every day marks a new era of progress and enlightenment in our history, and we must either be carried onward in the great channel of the tide of progress or sink ingloriously beneath its surface.

We should be admonished to act upon this important subject in view of the progressive spirit of the age, and the grandeur of that revolution which at present is overturning the dynasties of oppression upon the continent of Europe.

In behalf of the millions with whom we are identified, and of the genius of our youth, and the sublimity lingering around the history of our fathers, we should swear by the altars of liberty that this great republic shall remain free forever, under the control of just laws and free institutions, and free, loyal men of all races, colors and nationalities. Let this be our broad platform and national policy.

It is a source of pride to have been born on the soil of this great country, where labor is king, and man is ruled by his own voice. In our wide domain, on the banks of our majestic rivers, along the shores of our stretching lakes, in our wide-extended fields—in all these let us hope. In everything gorgeous in the green of Summer and rich in the glow of Autumn, sublime in the snow-drifted mountains, rising toward heaven, upon which is seated the spirit of sublimity, we see the elements of nature prophetic of the future greatness of a people redeemed, regenerated and disenthralled by the genius of our free institutions, under the beneficent folds of republicanism.

In order for us to stem the tide of popular opinion and check its blasting influences, we must plant ourselves firmly upon the broad principles of justice, right and truth, with manliness, integrity, and our hearts full of the love of liberty and the welfare of our fellow-men. Then party strifes and turmoils may rave with malignity, the waves of persecution and proscription may rise mountain high, dash and beat around us; the surging billows may beat upon, and for a while seem to overwhelm us; but we shall not be moved from our lofty eminence. Let us clear the stream of its driftwood, snags and impediments, and navigate our own crafts, and make them "walk the waters like the things of life." Let us take down the dams and bring the current to a dead level, and not be continually stemming the tide, with winds and currents against us. Let us officer and man our own boats, and if we cannot steer them safely into the port for which we are bound, let us sink. All that we demand from the heretofore dominant party in this country, is what Diogones requested of Alexander the Great, to *get out of our sunshine!*

But there are other elements which must be developed within ourselves that will be necessary for our progress in the various relations and stages of life. Educational development must be combined with other elements no less requisite in order to form a grand self-redeeming power. We must cultivate that *self-respect* and *self-reliance* which characterize true manhood and give nobility to manly character and bearing. It is true, our past condition was very unfavorable to the cultivation of these vital social elements. We have not held any position of sufficient dignity and honor to encourage their cultivation; and so long has been our preclusion from the higher walks of life, that we had nearly lost all hopes of ever reaching them. Now that our pathway is being cleared of all the rubbish which silly prejudices have thrown therein, we must begin life anew, and apply ourselves to all those sources of improvement and prosperity which have made other men and nations great and powerful.

We must remain united and go to work as one man in the discharge of our new duties, and in maintaining and guarding our rights and privileges. We have one common interest at stake, and our efforts and energies must be kept in one channel in order to protect it. We are too weak to divide and sub-divide on political issues. Our political existence is yet too new to admit any local dissensions among us. Our future success depends entirely on the nature of our first move. If we begin disunited we will surely end in chaos and ruin. Wherever we have sufficient power we should make our mark by electing to responsible and honorable positions men of our own race. This will be our surest safeguard against those political retrogressions which have entailed so much misery and corruption in this country. There will be a reaction after the reorganization of our State which will send confusion in our ranks unless we are fully prepared to meet it. Much will depend upon the character of those men who will be called to put the new State machinery into operation. If we unite and elect truly loyal men—men who are willing to maintain the fruits and glories of the war, we will have a successful passage; but if those men are elected who are bent on making treason honorable and traitors respectable, the voyage will be attended with disorder, distress and disaster.

The elements which we should employ in this pending conflict is a subject that should engage our most sober consideration; and the first of these is *unity of action* and a thorough and rigid *registration* of every qualified voter of our race. Let the more intelligent among us see that it is done, because they will be likely to receive the benefits accruing therefrom. In every parish, in every district and precinct let us form ourselves into clubs; let the intelligent instruct the ignorant on the issues of the day; let the great principles of equal rights, unwavering loyalty and universal suffrage be discussed until they shall echo like reverberating thunders along the shady banks of the Red River and the sandy shores of the great "Father of Waters." There will be great odds brought against us; money, influence and threats will be offered us; but we must stand firmly, remembering two hundred and fifty years of cruel oppression, the separation of fathers and mothers, sisters and brothers, relatives and friends, and the cold-blooded murders of our brethren, whose distress and agony load every breeze and fill mankind with horror.

Let our answer to those who would bribe us be, "Fort Pillow, Andersonville and Libby Prisons!" Let the ballot finish the work so nobly begun by the musket. * * * In the great campaign before us, let us show wisdom and moderation; let us try and make our enemies our friends, and act always on the defensive principles. This beautiful country, sleeping beneath the mild rays of a warm sun, and blessed with so many sources of wealth, must soon yield its slumbering treasures under the new *regime* of freedom and by the strong arms of regenerated freemen. Onward, then, and upward—unitedly, quietly, reliantly; for "THE WHOLE LAND OF THE SOUTH IS OURS!"

J. Willis Menard.

New Orleans, March 26, 1867.

THE COLORED VOTE OF THE SOUTH.

From the Boston Commonwealth.

It is apparent that the prejudices of the "Democracy" against the colored race of this country are fast giving way in the light which scintillates from their possession of the ballot. All the predictions of anti-slavery men are being verified that, upon giving the ballot up to the black man, there would be a scrub-race among the politicians generally to see who should first secure it. We have no apprehensions about the destination of that vote. If the Republican party deserves the colored man's support, it will receive it; if not, then otherwise. We have seen no indications yet that the freedmen will fail in any respect fully to comprehend the significance of the power entrusted to them, or are to be deluded in any degree in its exercise. The *right to vote* is the main thing; this acknowledged and defended on all sides, the deserving cause will eventually have the votes themselves, whatever temporary interruptions or fluctuations may intervene.

A significant utterance was made by Gov. Orr, of South Carolina, before the Board of Trade of Charleston, recently. Few Southerners have evinced more good sense since the war than the Governor, and hence his words will have great weight with the country. In this speech he remarked that the commercial, manufacturing and agricultural interests of the State must remain paralyzed until representation in Congress is secured and political relations are re-established with the government at Washington. He had opposed the adoption of the Constitutional Amendment; but, now that Congress had assumed that the South was a conquered territory and the Southerners a conquered people, he did not propose to go to the Supreme Court or anywhere else to dispute the power of Congress to dictate terms, but was in favor of having the people accept those terms, however humiliating they might be. He expressed his belief that, if the South did not act in accordance with the Military Reconstruction bill, a confiscation bill would be passed; and he advised every man who had not been disfranchised, to prepare to vote for the best men in the State to form a Constitution. He said it was for the interest of the whites that the blacks should vote with them, and upon this point he spoke as follows:

"I have heard a good deal said of controlling the vote of the black man. It has been supposed that this vote will be controlled by personal influences, notwithstanding his convictions of interest; but you are mistaken. That vote is destined to be controlled, not by personal considerations, but by going to the black man and talking to him in private conversation, and proving to him that his interest in South Carolina is your interest; that the white man's interest is the black man's interest. I think it can be shown to any rational black man that it is to his interest to make his friends here rather than in the State of Massachusetts. If agriculture flourishes in the State, whose interest is promoted by it? Is it not that man's who occupies the position of landholder? Yet you find Congress imposing a tax of three cents a pound upon cotton up to September last, and two and a half cents since that date! Look at the last year's crop, when there was no complaint of the colored people in any section of the State, and when we produced a hundred thousand bales of cotton. What proportion of that has gone in the shape of taxation? One million two hundred thousand dollars, which has been literally wrung from the people in the shape of tax upon cotton, while not a dollar has been levelled upon the wheat or grain in Ohio, or corn in Illinois! Do not, then, tell me, gentlemen, that the colored people have not the intelligence to be interested in these affairs. They need representation in Congress as much as we do. They require that the tax shall be taken off their labor. It is not only the cotton of South Carolina, however, but the tobacco of Virginia and North Carolina, which is as unequally taxed. It is not, then, by intimidation and brow-beating, or by wronging these people, that you are to control their votes, but you must show that it is to their interest to vote with you, and I undertake to say that when these facts are presented to those who have intelligence, they will be found standing shoulder to shoulder with the white man, and carrying out the principles which I desire to urge upon you on this occasion."

These are strong points, and are well put by the Governor. Indeed, we may doubt, if this speech had been made before the action of Congress upon the tariff and financial measures of the late session, whether essential modifications would not have been made to remove the just complaints embodied in this argument. But, be that as it may, it is evident that the black population is a power which is to be conciliated, informed and justly treated, or it will turn and rend whichever side stands in the way of its development and happiness.

Gov. Orr said further that he wanted to send men to Congress who were not pledged to act with either the Republican or Democratic parties—but who would stand by that party which would give the South "equal rights, equal legislation and equal justice under the laws and Constitution of the country." He had been identified for ten years with the Democratic party as a Congressman from South Carolina, and had hoped for many years to see it reinstated in power; but the dream had passed, and he was opposed to organizing a party in South Carolina that would attach itself to the Democratic or any other party. He would not affiliate with any party that would place a tax of two and one-half cents per pound on cotton, when not a cent of tax was laid upon the corn and wheat of the West.

THE PRESS.

THE SOUTHERN VOTE—THE NEGROES.

In a speculative article on the Southern and negro vote, the *World* says:

How large a portion of the qualified white electors adhere to the views of the Northern Radicals, it is impossible to forecast; and the same is true, in great measure, of the negroes, who, for the first time, will exercise the highest privilege of freemen. Doubtless many of them, cajoled by pretended friends who are Radicals, will vote for Radical candidates; but it is not improbable that more will listen to the counsel of their true friends, and vote for men of conservative political sentiments. To the importance of directing their votes aright, the whites in most of the Southern States are awake, and, if judicious efforts are made by them, the negro vote may be made to tell in favor of the very principles which it was designed that it should tell against by those who engrafted negro suffrage upon the Reconstruction bill. This, therefore, is the great question pending in the present canvass at the South, and upon its decision hang most momentous issues.

POLITICAL RECONSTRUCTION.

Writing of the need of political reconstruction, the *Tribune* says:

The time has come to open the next Presidential campaign. It is too soon for the nominations or for personal preferences; but organization should be made now. The problem is to reconstruct the South so that its electoral votes shall be cast for progress. While the South is being reconstructed into States, we should reconstruct the politics of the States.

To do this, two lines of policy should be adopted. What we impose on the South by virtue of success in war, we should accept ourselves. We are not prepared to discuss questions of interference with the suffrage—for such questions are not practical. Congress, we think, has too much confidence in the loyal people of the Northern States to suppose they will hesitate to remove every law that makes distinctions in suffrage. We believe the Republican party is warm for the work. Politicians in Pennsylvania, the large minority in Connecticut—a few lacing-both-ways individuals in New York, under the uneasy leadership of the *Times*—may have retarded the enthusiasm of the masses of the party; but we feel that their influence is dead, and that, in view of Connecticut, and of the great work now ripening in the South, there is not a sincere Republican who is not willing to remove every restriction of caste, color, or race, and proclaim, in its most absolute sense, impartial suffrage and universal liberty.

Where is our work to be done? In Connecticut we must have the law of disfranchisement repealed. Upon that subject, our friends must continue to agitate until they are successful. In New York, if it is well that the negro should be worth $250 before he can vote, then it is well that the white man should be worth the same amount of money. We do not discuss suffrage tests of education, property, and naturalization; but we insist that every test shall alike apply to black and white. We trust to have this made right in the new Constitution. But whether now, or twenty years from now, the party must labor without ceasing, and again and again advance to the contest, until it is successful. In Maryland, universal liberty does not exist. It required the authority of the National government to prevent men from being sold into perpetual slavery for petty crimes. So long as village Justices of the Peace can put up human beings on the auction-block, and reduce them to slavery, there is no liberty. In the Carolinas, Gen. Sickles was compelled to suppress the lash and whipping-post with his sword, notwithstanding the Constitutional Amendment. While that amendment abolished the legal fact of slavery, it did not abolish the consequences or causes of that fact. The men who prospered by slavery; the reverend gentlemen who preached about Onesimus; the demagogues who trafficked in prejudice; the Simon Legrees who reveled in atrocity and crime, were not abolished. They had votes, and constituencies, and strength; and, so long as their votes had power to reestablish the pillory and the slave-shambles, there was no liberty in the South. In the Southern States, these wrongs were permitted only because a disloyal minority possessed the power to make laws, and a loyal majority was disfranchised because of a difference in color.

Our immediate work is with the South. There, by the law of Congress, the negro is permitted to vote. This negro vote is a fact. Under proper influences, it may be induced to act with the Union party. There is a large white element, especially in Virginia, North Carolina, Tennessee, and Louisiana, which was consistently Union, even in the presence of successful rebellion. This vote is in full sympathy with the Union party. There is a healthy German element in Texas, which is as radical as in Wisconsin. We have no doubt the Union party in the South, not counting the negro vote, is as strong as the Free Soil party in the North before the Kansas-Nebraska excitement. It needs encouragement, and that must come from us. It needs organization. It must see that we in the North are fighting the same battle. It should feel that an election in Connecticut and New York represents the same issues as an election in Alabama. The negro should be encouraged and enlightened. He should be made to feel that the ballot means liberty, and home, and education for his children, the possession of his farm, absolute equality before the law. By that talisman, he becomes an American citizen—politically, our fellow. He will soon find prejudices disappear. The negro without the ballot was a chattel; with it he is a man, with offices to give, and as much power for good or evil in law-making as Gen. Lee or Mr. Davis. It is feared that the old masters may coax the negroes to the ballot-box, as in other days they drove them to their quarters. We take that risk! The mere fact that he is in a position to be coaxed—that he is an object of interest and power, and not of tyranny—shows that emancipation has, even now, given him blessings of inestimable value. We take the chance of his voting with his masters, just as we take the chance of the Irishman voting with his Saxon oppressors.

AN INVITATION TO THE REV. MR. NASBY.

Commenting upon the recent disgraceful action of the Republicans of New Jersey, the Brooklyn *Union* says:

New Jersey has offered very flattering inducements to the Rev. Mr. Nasby to return to his home in that State and resume his pastoral duties there, her House of Representatives—which calls itself Republican—having refused to pass the negro suffrage resolution by a majority of fifteen. Thirteen so-called Republican members disgraced themselves and the Republican name by voting against it. It is sad that a State which has only recently dragged itself from the mire should have returned to it so soon. We know that the plausible excuse will be offered that the resolution would certainly have been defeated before the people, and the party with it—but it is time for Republicans to remember that the object of the party's existence is not to carry elections only, but to do right, and to be willing to suffer defeat till the right is made triumphant.

In pleasant contrast with the action of New Jersey is that of Wisconsin, both branches of whose Legislature have concurred in a resolution to extend the suffrage to *all persons* over the age of twenty-one years, doing away with distinctions both of color and of sex.

THE NEGROES AND NEWSPAPERS.

A North Carolina correspondent of the Washington *Chronicle* says, that the greatest hallucination prevails among the old slaveholders as to their ability to control the vote of the freedmen. He adds:

What is required, and that forthwith, is that loyal presses be established at every available point. The colored people to-day, strange as it may seem, rely more upon newspapers for information than the whites at the South. True, a large portion of the blacks cannot yet read, but a baker's dozen cannot be found without one of the number possessing the accomplishment, and I know of no sight more interesting than to see a group of these benighted ones listening eagerly to catch every word that falls from the lips of some one reading the news of the day to them.

THE NEXT PRESIDENCY—"GEN. GRANT THE HOPE OF THE SOUTH."

Under this caption the Augusta *Chronicle*, of the 6th instant, comes out strongly in favor of Gen. Grant for the next Presidency. It says:

The contest at the North in the next Presidential campaign will be exclusively for party supremacy. It will be one of unusual strife and bitterness. The South cannot, and should not, take part in it as intriguers of either of the parties now in existence. There is but a single course left to us for self-preservation—our only resource is the magnanimity of those who know the perils of battle and the trials of the camp. They alone can estimate rightly the blessings of peace and harmony. Grant is endeared to them by all the associations of successful war. His dauntless courage is written in the history of bloody campaigns. His magnanimity at Lee's surrender touched every Southerner. Repeated acts of generosity and kindness adorn his intercourse with us, in the midst of troubles and anxities, and menaces and persecutions. Nor is his love of constitutional liberty less than his valor and magnanimity. When the enactment of Congress vested in him the sole power to enforce the existing military law, he voluntarily subjected all acts and all proceedings to the approval of the President.

Could there be a greater peace-offering by the soldiers of the South to their victorious brethren of the North than Ulysses S. Grant?

THE NOTORIOUS THIRTEEN.

The *Tribune* says:

The thirteen Republicans in the New Jersey Legislature who voted to continue the shameful disfranchisement of a large class of their fellow-citizens, deserve all the ill-fame accruing from so causeless an act of political surrender. The Radical papers of New Jersey make no scruple of berating them soundly; but we are content to leave them to their own uncomforting reflections and to public contempt. Let them think for an instant that throughout the whole South the franchise of the colored man is a fixed and accepted fact, and then explain to us why New Jersey Republicans are stupid enough to put themselves needlessly in the way of progress. The names of the recusant voters are interesting, and will be remembered. They are as follows:

Names.	*Counties.*	*Names.*	*Counties.*
Ayres, David	Essex	Fort, A. H.	Burlington
Beesley, Thomas	Cape May	Garrison, Samuel	Salem
Clark, Wm. W.	Gloucester	Hendrickson, J. J.	Gloucester
Coates, Samuel	Burlington	Jarrard, Levi H.	Middlesex
Collins, Edw. Z.	Camden	Nixon, James H.	Cumber'd
Coles, Thomas H.	Camden	Tyrrell, Nathaniel	Middlesex
Croner, Thomas	Mercer		

The act of this notorious thirteen has degraded the white man's franchise just in proportion as it has denied it to the black man.

THE TRADING SENATE.

The New York *Times* copies our Washington letter, and we hope will profit by its lesson of political wisdom. The *Times* says:

Quite as much may often be learned of party or personal tendencies from what is denounced as from what is endorsed. In this sense, the Washington letter we copy from the Anti-Slavery Standard is not without significance. The savage style in which that organ of the Wendell Phillips school of Radicals berates and denounces the Senate, indicates anything but contentment with the political condition and prospects of the country. The Senate is in the hands of a majority generally deemed pretty Radical in its views and purposes; but The Standard is by no means satisfied. Here and there have been glimpses of moderation and practical common sense in its action, and these give The Standard very great uneasiness. Their style of action on the President's nominations, moreover, is branded as simply a system of bargain and corruption. But the most astounding revelation of this writer is that Mr. Seward is preparing the way for a change in our form of government, and that the purchase of Russian America

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is one step toward that consummation! We hope THE STANDARD will let the country know when the Emperor is to take his seat at Washington.

The *Times's* Washington correspondent justifies THE STANDARD'S strictures upon the Senate, in his telegram (April 12), which says:

Most of the Senators have become heartily tired, not to say ashamed, of the horse-jockeying character to which the business of official appointments has been reduced. It is due to the Senate to say, however, that the records show that they have thus far confirmed two-thirds of the President's nominations, exclusive of military appointments.

THE HERALD ON THE DEMOCRACY.

In commenting upon the recent political conventions held in this State, the *Herald* says:

The most curious feature of the conventions is the programme or platform put forth by the Democracy. It is precisely the same in substance as the address issued by that remarkable party during the war of the rebellion. Indeed, they seem to ignore the fact that there has been a war at all, and go back to their old State rights heresies, as if Calhoun were still in his glory and Toombs still promised to call the roll of his slaves on Bunker Hill. They have suffered defeat after defeat, until they are without power in a single State, with the exception of Connecticut, and that they gained through the blunders and folly of the Republicans and in spite of Democracy. Yet nothing short of utter annihilation seems sufficient to convince them that the United States is moving steadily into the twentieth century, and that the world is not standing still. It is only surprising that these political fossils do not fancy themselves back in the colonial times, and issue platforms and addresses in favor of the constitutionality of the government of George the Third.

THE NASBY PAPERS.

THE NEGRO VOTE—MR. NASBY, IN IMITATION OF WADE HAMPTON, TRIES TO CONCILIATE THE AFRICAN—THE RESULT OF THE VENTURE.

From the Toledo Blade.

POST OFFIS, CONFEDRIT X ROADS,
(Wich is in the Stait of Kentucky,)
March 28, 1867.

I HAVE made many sudden and rather stordinary changes in politix—some so very sudden that the movement perdoost conjestion uv the conshence. I rekollect wunst uv advokatin free trade and high profective tariff, all within twelve hours (I made a speech in a agricultooral deestrick uv Noo York in the forenoon at 10 a. m., and in a manufacturin town in Pennsylvany in the evenin, our platform bein so construktid that both sides cood find a endorsement in it), and hev performed many other feats uv moral gymnastiks; but this last change I hev been called upon to make is probably the suddenest. Last week Toodsy, Deekin Pogram, Capt. McPelter and I wuz engaged in riddin the Corners uv niggers. We hed endoored em ez long az we thot possible, and determined on standin it no longer. Selectin three wich we wuz satisfied hed too much spellin-book into em to be enslaved agin, we wuz preparin notises to be served onto em, orderin em to leave in twenty-four hours, when I reseeved in the Northern mail a letter marked "Free—Alex. W. Randell, P. M. G." I knowd it wuz offishel to wunst—that blessid signatoor is on my commisshun, and I've contemplatid it too often to be mistaken in it. Its contents wuz brief, and run thus:

"To all Postmasters in the Southern States: The niggers hev votes—conelliashen is our best holt. See to it."

This breef tho not hard to be understood order wuz sedled with the offishel seal uv the Post Offis Department stampt into putty instid uv wax, to wit: a loaf of bread, under a roll uv butter, with ten hands a grabbin at it, I comprehended the situation at site, and set about doin my dooty with both Roman and Spartan firmness. "Deekin," sez I, tearin up the notises, "these niggers we hev misunderstood. They are not a inferior race—they are not descendants uv Ham and Hager—it wuzn't Paul's idea in sendin back Onesimus to condemn him to servitude—we hev misunderstood the situation, and must make amends. The nigger is devoid uv smell, and is trooly a man and a brother!"

"Wat?" said the Deekin, tippin back in amazement.

"Jest wat I say," sez I, "read that," and I flung him the letter.

The upshot uv the conference wich follered wuz the callin uv a meeting the next nite, at wich all the Ethiopians uv the Corners wuz invited and urged to be present.

The trouble wuz to git the niggers to attend the meetin. The fust one I spoke to lafft in my face, and askt me how long it wus sence I hed helpt hang a couple uv niggers, by way uv finishin off a celebrashen. Pollock, the Illinois store keeper, got hold uv it, and told Joe Bigler, and Joe swore that ef the niggers hedn't any more sense than we give em credit for, in sposin we cood bamboozle em so cheep, he shood go back to the old belief, to wit: that they wuz only a sooperior race uv monkeys, after all; and by nite every nigger in the visinity wuz postid thoroughly, and out uv all uv em I cood only git four who would promise to attend, and them the Deekin hed to pay $2 apiece to. To give it eclaw I promised one uv em $5 (to be paid at the close uv the meetin) to sit on the stand with me, wich, bein a very poor man, and hevin a sick wife in a shanty near by, who wuz sufferin for medicine (wich he coodent git without money), he accepted.

At this pint an idee struck me. I remembered Philadelfy, and determined to hev a scene rivalin the Couch and Orr biznis. "Another thing, Cuff, understand that its a part uv the bargain that when in my speech I turn to yoo and stomp, yoo must rise and embrace me."

"Wat?" sez he.

"Fall into my arms, lovin-like—you understand—jist as tho we wuz long-lost brothers!"

"Scuse me!" sed he. "I'se a mity low nigger, and wanis to buy de old woman some quinine, and wood do mos't anyting foah dat, but, golly, dat's too much!"

"Not a cent," scd I, sternly assoomin my most piercinest gaze, "unless this is included!"

"Well," returned he, sulkily, "ef I must, I speck I must, but, golly—"

The nite arrived and the meetin-house wuz full. We thot fust uv holding it in the chapel uv the College, but give up the idea ez impracticable, ez, owin to the dillytorinis uv our Northern friends in forwardin sich subscripshens ez they hev raised, we heven't got no further with the buildin than layin the corner-stun. In the front wuz the four niggers, all in clean shirts, and on the stand wuz the nigger I hed engaged. Over the platform, wuz the follerin mottoes:

"In Yoonion ther is strength—For President in 1868, Fernando Wood. For Vice-President, Fredrick Duglis."

"In the nigger, strength—In the Caucashen, beauty—In the mulatter, who is trooly the noblest uv the human species—both."

In addishen to these, we dug up all the old mottoes wich Jefferson writ, about yooniversel liberty and sich, wich hedn't bin quoted in Kentucky for twenty years, and postid em up; in brief, hed Wendell Phillips's blessed sperit bin a hoverin over that meetin-house, it wood hev smiled approvingly.

I spoke to em elokently on the yooniversel brotherhood uv mankind, holdin that whatever else cood be sed, Adam wuz the father uv all mankind, and that the only difference between a white man and a nigger wuz the nigger wuz sun burnt. The nigger, I remarkt, wuz ondoubtedly, origenally white, but hevin bin, sence his arrival in this country, addicted to agricultural persoots, he hed become tanned to a degree wich, tho it marred his physikle beauty, did not interfere with his sterlin goodnis uv heart. Ther hed bin differences between the races—at times ther hed bin onpleasantnises wich no one regretted more than I. The whites uv the Corners hed not alluz bin ez considrit ez I cood hev wished. They hed flogd several uv em, and hung many more, and in times past hed held em in slavery and sich, but that shood not be thot uv at this happy time. It wuz constooshnel to do these things then, and Kentucky wuz eminently a law-abidin State. "Here," sez I, "on this platform, with the flag uv our common country over me, I declare eternal friendship to the colored man, and to seel the declaration I thus embrace—"

The obstinit nigger didn't stir a step.

"Come up and fling your arms around me, yoo black cuss," sed I, in a stage whisper. "Come up!"

"No you don't, bors!" sed the nigger, in a loud voice, wich wuz audible all over the church, and holdin out his hand. "I can't trust yoo a blessid minit. Gib me de $5 fust. Yoo owe dis chile foah dollars now fo' sawin wood fo' yoah post offis, an' ef we's a gwine to hab our rites, de fust use I shel put mine to be will be gettin dat money. Pay up, fust, an' de 'brace afterward. I can't do sich a disgreeable ting widout de cash in advance."

This rather destroyed the effect. The unities wuzn't preserved. The niggers in front bust out in a tortoring laff, and Pollock and Bigler roled in convulshuns of laffture, in wich half uv our people joind. Me a standin petrified, in the attitood uv embracin, and that cussed nigger standin with his hand extended for the money, with the Deekin and Bascom horror-strck just behind, formed a tabloo wich wuz more strikin than pleasant.

The meetin wuz to wunst adjourned, for it wuz evident to the dullest comprehenshen that nothin more coodent be done that nite. Ez yoosual I failed for want uv capital. Had I bin possesst uv the paltry sum uv five dollars how diffrent wood hev bin the result! Perchance we may, thro that defishency, lose Kentucky. It must never occur agin—my salery must be raisd. I can't make brix without straw.

Joe Bigler met me next mornin and remarkt that he regrettid the occurrence, ez he ardently desired to see the two races a pullin together. "The fault, Perfesser," fed he, "wuz in not managin properly. The next time yoo want a 'spectable nigger to sit on the platform with yoo and the Deekin, or kiss or embrace yoo—git him drunk. He'll do it then, probably—I know he will. Ef he's drunk enuff, he'll hurrah for Johnson, and it's possible to git em down to the pint uv votin with yoo. Lord! how whiskey drags a man down. See wat it's brot yoo to!" and the insulting wretch rolled off, laffin boisterously. "Git em drunk, Perfesser," he yelled at me ez long ez he cood see me.

We don't intend to give it up. Bigler's advice wus given in jest, but, nevertheless, I shel act upon it. Whiskey is wat brings white men to us, and ef a white man kin be thus capchered, why not a nigger? The Africkin hezn't got ez far to fall to git down to our level, and it'll take less to bring him. Bascom ordered five barrels to-day, wich I spose the Administrashen will pay for. We hev yet the Noo York Custom House, and more uv the perkesits must be yoosed for politikle purposes.

PETROLEUM V. NASBY, P. M.
(Wich is Postmaster), and likewise Professor uv Biblikle Politicks in the Southern Classikle & Military Institoot.

National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, APRIL 20, 1867.

THIRTY-FOURTH ANNUAL MEETING
OF THE
AMERICAN ANTI-SLAVERY SOCIETY.

THE Thirty-Fourth Annual Meeting of the American Anti-Slavery Society will be held in the city of New York, at STEINWAY HALL (Fourteenth street, a few doors east of Union Square, between Fourth Avenue and Irving Place) on Tuesday, May 7th, at 10½ o'clock a.m. A meeting for public addresses will be held on Tuesday evening. Business meetings will be held on Wednesday, the 8th.

Among those who will address the meetings will be WENDELL PHILLIPS, Rev. JOHN T. SARGENT, MARY GREW, WILLIAM WELLS BROWN, EDWARD M. DAVIS, Rev. JOHN W. CHADWICK, and AARON M. POWELL. ANNA E. DICKINSON, Gen. BENJAMIN F. BUTLER, and Col. T. W. HIGGINSON are also expected.

The Executive Committee feel that, at no previous hour, has the necessity for consultation and action been more urgent than now. The fate of that race to whose deliverance we have pledged ourselves, hangs for many years to come, on the national action of this and the next year. The disposition of Congress—willing to act, but waiting an impulse from the people, the plot of the President and his fellow-rebels to save the Southern oligarchy from its fate; the haste of many men, the business men of the nation especially, to effect some settlement, no matter what, which will open the channels of trade again; the dangerous defects of the scheme for reconstruction proposed by Congress; the imminent peril that, State Rights once conceded, we may find ourselves again involved in an irrepressible conflict between the aristocracy of a "white man's government" and the divine law of equal rights; above all, the defenceless condition of the negro race throughout the South, the horrible barbarities practiced upon it, its blood crying to us from the ground of so many States—all these considerations urge the members and friends of the Society to renewed zeal and greater devotion. Fidelity now may save the nation from another war. Any slackening of effort now, any mistake in counsel, may oblige our children to fight this horriole battle over again. Fidelity now may show the world that these governing masses, taught by the war, are able to do what no nation has ever yet done, root out and utterly destroy, in one revolution, a great national evil. To relax now, to choose a wrong path, may give one-half the nation over to confusion and anarchy like that which has afflicted Mexico for half a century.

Let the members and friends of the Society gird their armor for a final struggle. Let all who can strengthen us with their presence and counsel, and let those unable to be present send us both their advice and such contributions as they can to aid in making the nation wise and keeping it vigilant in these hours. The patriot graves, marching over which we have reached this vantage ground, and this helpless race still exposed to the storms of their old master's hate, both claim this fidelity of us. The great stride which the nation has made towards a right settlement within the last year, and the marvellous readiness of the masses for thorough measures, encourage us to perseverance. The day dawns. May we be worthy to rejoice in its noon.

(WENDELL PHILLIPS, President.
CHARLES K. WHIPPLE, AARON M. POWELL, } Secretaries.

THE NEGRO AND HIS PROSPECTS.

THE present strife of parties to secure the negro vote in the preliminary reconstruction at the South, is particularly interesting to us as Abolitionists. It verifies completely our former predictions. As soon as the despised and proscribed black man is invested with the right to the ballot, he ceases to be the mean, insignificant, contemptible being he has been held to be, valuable only as property.

At the North the negro vote is small, and relatively less important. Though we doubt not that if the Republicans of Connecticut had the opportunity to-day which they foolishly and basely threw away two years ago, they would now gladly use it to enfranchise the colored men, and so put themselves again in possession of the State government, of which their own folly has deprived them. And, admonished by the lesson of Connecticut, we imagine that the Republicans of New York, New Jersey and Pennsylvania may begin to see that, with the parties so evenly balanced, policy for them lies in the path of justice to the blacks of their respective States, if they, too, would not ere long surrender to the large and easily increased minority opposed to them.

Among the most ardent suitors who now dance attendance upon the negro for his gracious consideration, are the Democratic champions who have all along thundered so loudly about a "war of races," and the terrible consequences which would certainly follow his enfranchisement. Such astonishing feats in political gymnastics were never before witnessed! The leading spirits of the Southern rebel "Democracy" are appealing to the colored men to trust them as par excellence their truest friends—an appeal to which most of the colored voters seem disinclined to listen. They know full well that it is only because restrained by the strong arm of military rule that these same suitors are kept from again making merchandize of themselves, their wives and children.

The New York *World*, which did its best to stir up a war of extermination against the colored people of this city and elsewhere, at the time of the never-to-be-forgotten July riots, the champion of slavery to the latest hour of its sway, and the zealous opponent of negro suffrage till the passage of the military law, now makes its bid for the negro vote both North and South. The *World says:*

"It is the part of wisdom frankly to accept the situation, and get beforehand with the Radicals in gaining an ascendency over the negro mind. Every motive of philanthropy, as well as of patriotism, should incite our Southern fellow-citizens to court and control the negro vote with such skill and promptitude as to rescue it from the Radicals. . . . Even in the State of New York we can divide the negro vote in the election next year, if we do not in the meantime make any missteps."

As a part of its method of manipulation to gain the colored vote the *World* is already at work trying to corrupt the blacks and so bring them down to the level of its party. It says:

"The negro population of the State is mostly collected in the cities, and, like the majority of the laboring people in cities, its sympathies ought to go with the Democratic party. Freedom to work for wages, so far as the law can confer it, is what they have long enjoyed in this State. But freedom to spend their wages as they please, freedom to eat and drink what they please, and on any day of the week they please, is what neither they nor their white fellow-citizens are permitted by the Republican party to enjoy; and, as this liberty can be gained by political action, it is their interest to vote with the only party that favors it."

But in this base attempt to gain the colored men to its side by demoralizing them, the *World* is destined again to disappointment. Colored men as a class are much superior by nature to the rank and file of the *World's* retainers. With the exception of a small margin of dissipated characters, and here and there a Beverly Nash, the *World* may rest assured it will get little aid from the ranks of the colored voters.

It is by no means certain or probable that the Republican party, with its present leadership, will win and retain the colored vote. But that which will deprive it of this vote will transfer the ballots of the blacks, not to the spurious, treasonable Democracy, but to a more radical, and deserving organization which is silently but certainly forming at the present hour, while Senatorial corruption is fattening itself upon the spoils of office, in treasonable complicity with the usurper of the White House. To this rising radical party of the future rightfully belongs the government of the country. The negro vote, as one of its important constituent elements, is destined to hold the balance of power. A demand which it should and will make as a safeguard against future troubles is for an additional Amendment to the Constitution guaranteeing beyond peradventure Universal Suffrage.

THE DEATH OF GEORGE L. STEARNS.

MAJOR GEORGE L. STEARNS died, in this city, on Tuesday evening, the 9th inst. With indications of failing health for some time past, the result of long-continued and excessive activity, he had decided to seek rest and restoration by travel. On reaching New York, he was taken with a severe congestive lung fever, the immediate cause of his death. He was at the Brevort House, attended by his brother-in-law, Mr. Parsons.

Mr. Stearns's death will be mourned by all friends of freedom throughout the nation. As an earnest champion of the Anti-Slavery cause, the friend and co-worker of John Brown, the pioneer in the enlistment of colored soldiers, the founder of two valuable auxiliaries in Anti-Slavery journalism—the *Commonwealth* and the *Right Way*—as a large-hearted and world-wide philanthropist, he was very extensively known, and as universally esteemed. Generous and confiding in his nature, he trusted in the unworthy occupant of the White House after it seemed to be "hoping against hope," and in his own course of action was less incisive and aggressive than seemed to us at all times the highest wisdom. In a life of eminent usefulness, we infer that in no single phase of his great service did he do more for the cause of humanity and universal freedom than in his relation of coadjutor and friend of John Brown. The hero and martyr was discerned in that great soul, in the period of his activity, more fully by Mr. Stearns, probably, than by any other of his compeers. Mr. Stearns, as a man of wealth, was one of an illustrious few of whom Boston may justly be proud, and in whose lives and memory she is honored above all other cities. The grief of the bereaved family circle will be shared by unnumbered mourners among the poor and the lowly, and the wisest and best of the land.

We are permitted to add the following tribute from the pen of a gifted and appreciative friend:

THE sudden death of Maj. GEORGE L. STEARNS was one of those startling admonitions to be always ready, because we know not when the hour cometh. One week, he was in the midst of a loving family, in a home made peculiarly beautiful, both by Nature and Art, his enterprising and energetic soul full of hopes and plans for the future; the next week, he was a corpse in the hotel of a distant city.

Only those who knew him well could realize how *much* life went out, when his earnest soul parted from its mortal frame. It is very rare, in any age or country, to find so much moral enthusiasm combined with so much practical skill in the adaptation of means to ends; and equally rare is it to find a man so enterprising and diligent in the acquisition of money, so lavish in its expenditure for all good and unselfish purposes. When Kansas was the battle-ground of freedom, he was unsparing in the use of his wealth, his time, his labor, and his personal influence. When John Brown fell a martyr to the cause of human rights, he, above all others, was the sympathizing and liberal friend of the widow and the fatherless. When the manhood of the slaves obtained liberty to assert itself by the sword, he was foremost and most conspicuous for his zeal in raising colored regiments. He not only gave his money with princely generosity, but he labored personally, with untiring energy, to sustain his country in her hour of peril. When the trumpet-call of Freedom resounded from the Isles of Greece, no one was more wide awake than he, in answer to the call. And while he thus devoted himself to the progress of humanity at large, with a wonderful degree of self-sacrifice and self-consecration, he was true to all the gentle affections and charities of private life. He was a most devoted husband and father; kind and liberal to the poor; just in his dealings; loved and honored by those whom he employed.

The funeral services, at his residence in Medford, were deeply interesting. The Rev. Mr. Towne read selected portions of the Scriptures peculiarly appropriate to the character of the deceased. The prayers of the Rev. Samuel Longfellow had the earnest and impressive tone of outpourings from the heart. R. W. Emerson eulogized the earnestness, the courage, the generosity, the kindness, and the remarkable unselfishness of his departed friend. Professor Parsons spoke of the holy and elevating influence of such a noble life, and said it had done his own soul good to be convinced that so much enthusiasm and energy could be employed for the advancement of all great principles of justice, truth, and freedom, unmixed with the slightest wish for any external reward of office, emolument or personal distinction.

It was a bright sunny day when the worn-out garment of his active soul was laid away reverently and tenderly at Mount Auburn, in a grave lined with fresh evergreens, strewn with beautiful flowers, and watered by tears that flowed from loving and grateful hearts. We turned from it with feelings responsive to Mr. Longfellow's parting words: "He is not here; he is risen."

FOR THE STANDARD.

A TRIBUTE TO THE LATE MAJOR GEORGE L. STEARNS.

BY J. T. S.

Enthroned above the transient! All below
With loftiest aims! Uplifted o'er the vain!
Sungirt amid sweet flowers! Above the low—
E'en as thy pleasant homestead crowns the plain
O'erlooking cities, villages, the main,
High up o'er hill-tops with its orchards fair
And fruits abundant, amid harvest grain—
So thy pure spirit, with an earnest care,
Shone but to bless mankind with favors free as air!

The poorest knew thy bounties! Suffering slaves
Had cause to bless thee; and full many a wrong
Once rife is finding, now, its fitting grave
In revolutions thou hast rendered strong.
O, sterling friend of Justice! my poor song
Is but faint harmony to sound thy praise.
God bless thee!—now transfigured 'mid the throng
Of sainted friends of Freedom. May *our* days
Be spent, as were thine own, in kindliest deeds and ways.

THE SOUTHERN CLERGY.

COL. FORNEY, in the Philadelphia *Press*, gives Southern clergymen a timely lesson. He says truly that:

"Nothing did more to sanctify treason than the efforts of the Southern clergymen. Had they, in the true spirit of Christianity, boldly met their duty, they would have anticipated and checked the evil; but animated by the worst passions of slavery, they thrust themselves into the foremost ranks, and wherever a doubter was found, he was silenced, convinced by either their dogmatism or their plausibility. And now when the whole world is watching this wonderful evangelism with an interest that transcends amazement, and is intensified by the belief that successful universal suffrage here is successful universal suffrage in all other civilized nations, the Southern clergy are cold and silent at their posts. The Christian scholar, as he studies this unnatural callousness, and contrasts it with the rapidity with which the manumitted millions supply themselves with more trustworthy guides, turns to the Scriptures and there finds how singularly the divine mandate has been fulfilled:"

"His watchmen are blind: they are all ignorant, they are dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.

"Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way every one for his gain from his quarter."—*Isaiah lvi:* 10—11.

"For the priest's lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of Hosts.

"But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of Hosts.

"Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law."—*Malachi, chapter ii., 7th, 8th, and 9th verses.*"

With some honorable exceptions, the above criticism is equally applicable to the clergy of the North. They too, the rank and file, are blind watchmen, ignorant, "dumb dogs," that cannot, or will not bark, "sleeping, lying down, loving to slumber." In the midst of a momentous conflict in the sphere of opinion with justice and injustice involved in the issue, a period in which every friend of the oppressed and of true righteousness should be alive and energetically at work on the side of justice and humanity, the clergy and the conductors of the religious press of the North, to a great extent, abandon the field to politicians, and content themselves with the preaching of what they hypocritically denominate "Christ and him crucified," empty prayers, and prating of evangelization. They have been laggards, when not bitter opponents, all through the historic anti-slavery conflict, and during the wonderful crisis of the past five years they have kept to the rear, simply echoing, not leading, the government in the successive steps of its progress in the right direction. Only here and there a Cheever, rare exceptions in the different denominations, who manifest any earnestness or concern that JUSTICE be embodied in the fundamental law in the process of reconstruction.

SENATOR WILSON'S public profession of interest and zeal in the cause of religion of late is somewhat remarkable. In giving an account of the Congressional prayer-meeting, in a recent Convention at Quincy, Mass., he said:

"He was sure that the members of that prayer-meeting had found comfort and inspiration in the meetings which had been held once a week. Many years ago there had been prayer-meetings held by a few members of Congress, but he thought there had been none prior to the past Winter during the past twenty years. The paper which was circulated to obtain the names of those who would attend received the signatures of from thirty to forty members, including fifteen Senators. He never should forget the interest with which they met for the first time and looked into each others faces. An old member from the Pacific coast rose and said that he was glad to see those present whom he had not known as Christians before. Members of Congress had but little time to devote to religious reflection or reading. These meetings which were held had been most interesting, and all who had attended had been improved by them."

Judging Mr. Wilson and his fellow-Senators by their official action in regard to public affairs, and their "horse-jockey" relations to the druuken usurper of the White House, we must be permitted to doubt the genuineness of the "inspiration" which has attended these weekly prayer-meetings. It is notorious of the Senate especially that it has continually held back and thwarted radical men and measures, and its recent exhibitions of political corruption and recklessness are simply shameful. We do not see how those "fifteen Senators" could honestly look into each others faces at all under the mask of the prayer-meeting!

Mr. Wilson also declares:

"If a Christian feels that his staying away from prayer-meeting causes others to stay away, then he should go even if he only expected to meet his God there. Nothing but sickness should keep a man from the Sabbath meeting, and all should go to the prayer-meeting who could. *Alluding to the custom of riding on the Sabbath, he said people had not the right to ride on God's holy day.* [!!!] *He had often done so, but should do so no more.*" [!!!]

We submit that in one who sustains the role of a managing, intriguing, wire-pulling politician, for which Mr. Wilson has become notorious, this is rather extraordinary zeal even for a new convert!

WE congratulate the friends of Woman's Enfranchisement that Wisconsin, through its Legislature, joins Kansas in the proposition to so amend the Constitution of that State as to secure to women equal political rights with men. We trust that in both States the proposition will be ratified, and that an era of true Republicanism will be inaugurated therein, and be extended over the whole country. We urge our friends in those States to improve their opportunity and do all in their power to contribute to so glorious an achievement.

The election for the delegates to our own State Convention will be held on Tuesday next. We greatly regret that the delegation will not include, as it should have done, representatives of the colored race and of women. Among those who have been nominated, and quite certain to be elected, are Horace Greeley, George William Curtis and Henry Ward Beecher. All three, with Senator Folger and others in nomination, are known to be in favor of suffrage for women and colored men upon equal terms with white male citizens. But they and the Convention will need to be aided and strengthened by a wholesome and influential outside public opihion.

THE PARIS INTERNATIONAL ANTI-SLAVERY CONFERENCE has been postponed to the last week of August. The London *Anti-Slavery Reporter* for April, just received, says:

"The Joint Committees of the British and Foreign Anti-Slavery Society, the Comite Français d'Emancipation, and the Sociedad Abolicionista Espanola, have found it expedient to postpone to the last week in August the assembling of the International Anti-Slavery Conference, originally fixed to be held in Paris during the third week in June. In a few days circulars will be issued, giving particulars of the arrangements. The sittings will take place on Monday the 26th, Tuesday the 27th, and, if found necessary, on Wednesday the 28th, probably in the Salle Herz, Rue de la Victoire, which has been provisionally engaged for the occasion."

OF the prosecution of Gov. Eyre the London *Anti-Slavery Reporter* says:

We have only space to record, that on Monday, the 25th ult., Mr. Fitzjames Stephen (instructed by Messrs. Shaen and Roscoe) applied to the magistrates of Market Drayton (Salop) Quarter Sessions for a warrant against Mr. Eyre, on a charge of being accessory before the fact to the murder of George William Gordon. The magistrates were Sir Baldwin Leighton, Chairman; Messrs. J. Tayleur, Egerton Harding, P. Broughton, Henry Reginald Corbet, Donaldson Hudson, H. B. Clive, —— Twemlow, and Col. C. Hill. Messrs. Twemlow and Hudson took no part in the proceedings, they being subscribers to the Eyre Defence Fund. The warrant was granted, and on Wednesday the 27th Mr. Eyre surrendered, when Mr. Giffard, Q.C., with Mr. Poland (instructed by Mr. Rose), appeared for him. The proceedings extended over three days, when, after "ten minutes" deliberation—an interval which seems likely to become historical—the sapient justices announced that Mr. Eyre was discharged.

WE invite the attention of those interested in the cause of education for the freedmen to a statement which we print in another column, from the pen of Rev. S. J. WHITON, involving the conduct of the American Missionary Association in fostering prejudice against the colored people of the South. For several years Mr. Whiton has been a missionary in Africa and at the South for that Association. He remonstrated against the injustice of discriminating against the blacks, and when required to keep silence resigned his commission. If the statement he makes is correct, we agree with him that the friends of the freedmen should seek some other and more worthy channel for their contributions. We understand that the American Missionary Association is in some sort a rival of the American Freedmen's Union Commission, and makes special claims for support as against its rival, on the ground of its straight-out orthodoxy and fidelity to the evangelical faith. But it is a poor kind of orthodoxy which, at this late day, and in the present circumstances of the South, discriminates, as a matter of local policy, in favor of the children of white rebels and against those of loyal blacks.

WENDELL PHILLIPS will deliver an address upon public affairs in the Brooklyn Academy of Music on Tuesday evening next, April 23d.

JOHN STUART MILL has introduced into Parliament a motion to insert the word "persons" instead of "males" in the Government Reform bill.

WE are reluctantly compelled to defer till next week much matter which we designed for this number, including tributes to the memory of Mr. Stearns, from the *Commonwealth* and other Boston journals, an extract of a recent able and timely discourse by Rev. John Savary, of South Hingham, upon the delinquency of Massachusetts in ratifying the Constitutional Amendment, a notice of Judge Kelley's plan of enforcing equal suffrage in the States by Congressional authority, several communications, book notices, etc., etc.

PERSONAL.

Rev. Samuel Johnson of Salem, Mass., is spending a few days with friends in Brooklyn and in this city. He preached on Sunday last in the Clinton street Chapel (Rev. Mr. Chadwick's), Brooklyn, and, it is expected, will preach another discourse in the same place on Sunday morning next. Mr. Johnson is one of the ablest and truest exponents of the school of liberal, advanced religious thought.

Elizabeth Cady Stanton and Susan B. Anthony have just completed a very successful series of Equal Rights meetings, extending as far west as Buffalo. They were assisted in part of the series by Parker Pillsbury and Miss Jacobs. At Buffalo General Saxton presided and gave cordial co-operation in the meeting. Everywhere the attendance has been gratifying numerically and highly intelligent and respectable in character. At Schenectady Prof. Tayler Lewis, who has written so earnestly against Women's Rights in the *Independent* extended the hospitalities of his home to Mrs. Stanton and Miss Anthony, and while not professing agreement of opinion, greeted them most cordially.

The Rochester (N. Y.) *Morning Express* copies Mr. Phillips's letter of last week, and in an article commenting thereon says: "We print to-day the last letter of Mr. Phillips as we have for many months printed his letters and editorials. Probably no other man in the country has been so generally right during the last quarter of a century as Wendell Phillips. He is the soul of integrity, and as pure and chivalrous as the Chevalier Bayard. To this ground-work of manly and unselfish character there is added a remarkable sagacity, and thus he has had a foresight which no partisan or politician could possibly possess. Their speeches and editorials have died with the occasion which called them forth, while the writings and speeches of Phillips, based upon truth and made in the cause of humanity and freedom, will be readable a century hence, as the prose of Milton finds readers to-day."

Granville John Penn, Esq., the great-grandson of William Penn, the Proprietary of Pennsylvania, died in London on the 29th ult. This announcement, says the Philadelphia *Press*, will be received with sincere regret by such of our citizens as had the privilege of making the acquaintance of this most estimable gentleman during his visits to this country in 1851 and subsequently.

Mr. Penn was the eldest surviving son of Granville Penn, Esq., of Stoke Pogis, who was the eldest son of Thomas Penn, one of the joint Proprietaries of Pennsylvania. Thomas Penn was the eldest son of Wm. Penn, by his second wife Hannah Callowhill. We understand that the only surviving descendant of the founder of this Commonwealth, who bears the name of Penn, is an unmarried brother of the late Granville John Penn, who was also a bachelor; so that the name will soon be extinct. There are several descendants of the founder, however, of other names, among whom may be mentioned Lord Northland, Lady Gonun; and the Penn Gaskill family, of this city.

LETTER FROM ASA FAIRBANKS.

PROVIDENCE, R. I., April 5, 1867.

To the Editor of the Standard:

THREE cheers for the Legislature of Ohio! I read in the New York *Herald* that the House of Representatives have concurred with the Senate in submitting to the people an amendment to their State Constitution, giving the ballot to the colored men. The vote in the Senate stood 23 to 11, in the House 63 to 29. The Copperheads voted solid against it. Only four weeks ago the House rejected the proposition, by 26 in favor to 50 against it. I thought that would be the end of it for this year; but it seems new light has broke in upon them—perhaps the warning has come from Connecticut. We shall now see if the people will do as Connecticut did in October, 1865—vote to keep the ballot-box for white men. If they do, they will deserve the same fate, a Copperhead for Governor. It is a well-known fact that at least nine-tenths of the colored men will be just as true at the ballot-box as they were in the use of the cartridge-box, only give them the opportunity, grant them justice.

Rhode Island held her election on the 3d inst., and the Radicals walked over the course. Our little spunky State has a black battalion of five or six hundred—all welcomed at the ballot-box, and rebel sympathizers are powerless. Our sorrowful sister, Connecticut, has three times that number (a respectable-sized regiment); but they were not brought into action, and the result is a Copperhead Governor. Will Pennsylvania and other States take warning? I warn Pennsylvania, I warn Indiana, I warn Illinois and Michigan, not to miss the golden opportunity, as did Connecticut, Maryland, and Missouri; but more at once, banish prejudice against color, declare all men equal before the law. Depend upon it, this slaveholders' rebellion will never be effectually crushed until you do. Justice demands it at your hands, and if you delay this simple act of justice to the brave colored soldier, you will sooner or later suffer for it. Remember 200,000 black soldiers saved the nation. Thousands of them now sleep in bloody graves. They have left widows and fatherless children. The righteous ruler of the Universe will never forget them, and he will punish the people who do. Blind and hard-hearted must the man be who is unwilling to grant justice and equal rights to the negro. Justice to the negro will cause Heaven to smile upon our country. Now is the accepted time. Let all magistrates and legislators take warning before it is too late.

Our Washington Correspondence.

WASHINGTON, D. C., April 16th, 1867.

YESTERDAY the Supreme Court Room was the point of attraction for all the pro-rebel partisans now at the Capitol. Two years before the nation staggered under a blinding blow. The people stood bowed and uncovered before their dead chief, for Abraham Lincoln had died at early dawn. A few hours later and the Chief-Justice of the United States swore into the vacant seat, amid the horrors of the assassin's deed and the solemn grief of loyal millions, the man whose treachery brought together yesterday, in a subdued but expectant glee, the partisans of the "Lost Cause" and the sympathetic supporters of the policy of resurrection, with which these twin years of even more deadly and disastrous grief has afflicted the Republic. Yesterday, out of the mouth of that same Chief-Justice—statesman so highly honored by freedom loving men—came a cold and faint-hearted decision which, virtually recognizing the unrepresented rebel districts of the South as States, puts in peril the fruits of our struggle and weighs upon the balance of a Supreme Court decision the results of our terrible sacrifices. It will not be lost sight of that the refusal of the Court to allow the filing of the Mississippi bill, was based only on the sacredness of Executive prerogatives. *That* is a point worthy of remembrance. It may yet prove a curse, which, like the proverbial chickens, will come home to roost in our representative system. In the decision read by the Chief-Justice there are two notable points: one indirect and the other direct. The latter allows the right of injunction to be raised against mere agents, while it protects their chief—and properly so without doubt. The first is involved in this, and implies a recognition of right of the Johnson usurpations to sue as States. The State of Georgia is allowed to file a bill; the State of Mississippi will be, when it is directed only against Brig.-Gen. Ord. If they are States to appear before the highest tribunal of the land and demand protection against alleged infringement of their rights, why, then, are they not States to all other intents and purposes?

The significance of the last two years was most forcibly and even dramatically illustrated by an incident which occured when the Chief-Justice had finished reading the decision. There was a general stir; most of the unwonted spectators got up to leave, but right in front of the the bench stood a group of notorious Bourbons shaking one another's hands with effusive glee. There was the cold and polished Charles O'Connor, who soon edged out of the group, however. He might serve them, but socially he was hardly of that crowd. Sharkey, Walker, Jerry Black, Cowan, Garland of Arkansas, and one or two others, were of the number. It was indeed significant. On the Second Anniversary of Mr. Lincoln's murder, these men congratulated themselves over results that seem to sustain their life-long support of principles which nerved the arm of John Wilkes Booth and made the nation mourn. They did this without let or hindrance within the walls of a capitol preserved from the fury of those they aided to educate into rebellion, and under the shadow of the great dome which was completed and crowned by emblematic bronze while the waves of war surged almost at its base.

The New York *Times* gives undue prominence to my last letter sent from here. That it should do so may fairly be set down as proof of the justice of the strictures it contains. True to its instincts, the *Times* congratulates itself that my letter is an evidence of the conservative reaction in the Senate. Nothing so respectable even as our conservation can be set down to the credit of the Radical traders in patronage. Only a mere greed for barter and sale; the merest dregs of corrupt intent is at the bottom of their action. I am not writing for the sake of rhetoric—not ranting mere fustian—when I say that the majority of the nominations sent in since the present extraordinary session began, have been the result of "a trade" between the Executive and Senators. Take an example. One Western Senator prominent as a radical, sent an Illinois politician here, supposed to be in good standing at the White House, to tell the President that he would oppose a Summer session of Congress provided he received certain offices. The Senatorial barterer did not get the offices, but did most strenuously oppose the proposed Summer session. Gen. Garfield of Ohio was smarter than the Senator, for he got his pay. Perhaps the General was considered worth more for future purposes than the Judge. After the adjournment, as the story goes, the Ohio Representative got Gen. Gordon Granger to represent to the President, that he, Garfield, so acted as to materially aid the defeat of the Summer session movement as first proposed by Gen. Schenck. A certain Post Office was the reward wanted for this service, and Gen. Garfield's man was nominated and confirmed. The character of the service for which a post office was considered a fair reward ought to be known. When, on the Monday preceding adjournment, it became evident that the advice of high officials against an adjournment without day was having its effect on the House, Gen. Schenck offered a resolution providing for four days between the day to be fixed and the regular time for reassembling, on which Congress could meet and adjourn over if no cause demanding a session had in the meanwhile arisen.

upon. The two Brooklyn Representatives, or the Johnson cliques, were to have the balance of the offices, provided the Senators got the two they desired. Was I not correct in declaring that the rule was—"so much for so much," and that no principle governed either nomination or confirmation?

Morton of Indiana is another prominent trader. The list of his barters would fill a column. He was especially active in support of both Ronsseau and Meredith. Support of the latter was quite in keeping, since it is a well understood fact in Indiana politics that Meredith has always had the support of the Morton influence in its attacks on George W. Julian, not even excepting his brutal assault on him by ruffians hired for the purpose.

Gov. Yates is not free from censure, and even Ben. Wade voted for Steedman's confirmation. This latter was engineered by Sherman, Fessenden and Sprague, and doubtless an understanding was arrived at for support of Presidential aspirations by such conservative Republicans as Chase and Fessenden. The former will never make the Chief-Justice he is capable of being while the Presidential bee buzzes under his bonnet. He ought to get rid thereof at an early date—for nothing is more settled in the people's mind than that he cannot be removed from that bench.

Sherman takes care of his own with great assiduity. I am informed that some eighteen members of the Sherman-Ewing families are in office. This is nepotism on a large scale. Charles Sherman, the Senator's brother, is United States Judge of the Northern District of Ohio. His son, Henry, is a deputy clerk therein. Gen. Thomas Ewing, Jr., the Senator's brother-in-law, is a lawyer here. He gets a good deal of profitable business thrown in his way by the connection. Gen. Hugh Ewing, his brother, is minister to the Hague. His fitness for the position is demonstrated by his chronic condition of intemperance. Charles Ewing, another brother, has a commission in the army. Hampton B. Dewman, a brother-in-law, is Superintendent of Indian Affairs for Nebraska, Dakota, and Montana. The Senator himself is reported to be a member of the firm of Jay Cooke & Co. The importance, therefore, of being Chairman of the Senate Finance Committee is very easily to be seen. Fessenden has about as good a thing of it as any Senator. He is always ready to defend McCulloch, and is known to be opposed to impeachment, much preferring to have Andrew Johnson remain where he is until the term expires. He can get all he wants at the Departments.

By the way—New Jersey is now the special subject of Administration attention. It is hoped that with the right kind of revenue officers—the State being close—it may be carried as Connecticut has been. This keeps Cattel and Frelinghuysen pretty straight, though the former has a natural tendency, being a merchant, to trade on all matters.

It is very doubtful if the Senate will adjourn this week even. Looking at the game as it runs, I believe the anxiety to adjourn exhibited by certain Senators is really prompted by a move intended to retain in Presidential hands a certain amount of patronage to be used here should impeachment be seriously threatened.

One of the most sagacious Western Senators declared in my hearing to-day his belief that a session was certain in July, and that the President was every day growing nearer to certain and successful impeachment. God grant it. WATCHMAN.

Our Boston Correspondence.

BOSTON, April 14th, 1867.

You remember our friend Miss Anna Gardner of Nantucket, an active and most useful worker of many years, in all the labors of the anti-slavery cause. She is now a teacher of the freed people in Charlottesville, Virginia, and interesting letters from her appear from time to time in the *Freedmen's Record*, published here by the New England Branch of the Freedmen's Union Commission. One of these letters, in the *Record* for April, describes a state of things such as is now going on in every State, county and town throughout the South, namely; an effort of resistance to the completion of that great work now in progress, which, beginning with the abolition of slavery, proceeded to grant *civil* rights to the colored people, is now going on to secure for them *political* rights, and will never pause, nor consider the work accomplished, until their *social* rights also are secured.

Does anybody ask, in alarm—What are these social rights that negroes are to possess and exercise all through the country, North and South, East and West? Good friends, don't be alarmed. In the first place, it is only their *rights* that we ask; only what properly belongs to them; only what God intended them to enjoy; only what a truly civilized, republican and Christian people must of necessity grant. It is only such rights as you yourselves enjoy—such as you and your neighbors mutually concede to each other. What the colored people really want, is precisely what the slaveholders falsely pretended to want, namely, "to be let alone." Do not interfere to prevent their enjoyment of such rights and privileges, civil, political, economical, educational, social and personal, as fairly come in their way. Let them work their way, unobstructed, up to the position that Providence and "manifest destiny" have plainly appointed for them. Let them take their own course, as long as they don't interfere with any right of yours. If you feel like lending them a helping hand, all the better; but, for heaven's sake, don't insult and repel them; don't build barricades against them; don't attempt to fence them out of the school, or the church, or the town meeting, or the omnibus, or the picture gallery, or any other of the places established for human welfare and enjoyment; in short, let them have their *rights*, without any more attempt at restriction and supervision than you exercise in the case of Mr. and Mrs. White.

But I must not forget Miss Gardner's letter. Having heard that the editor of the Charlottesville *Chronicle* was in favor of education for the colored people, she wrote to ask of him the printing of some small documents for her school. His reply expressed entire willingness to make this contribution, if the instruction she gave included only reading, writing, cyphering, etc. The idea prevails, he said, "that you instruct them in politics and sociology; that you come among us not merely as an ordinary school-teacher, but as a political missionary; that you communicate to the colored people ideas of social equality with the whites. With your first object we sympathize; the second we regard as mischievous, and as only tending to disturb the good feeling between the two races."

A postscript to his letter explained that he wished for full assurance that no influence of the sort complained of would be exercised *out* of school, any more than *in*.

Our witty and intelligent friend wrote in rejoinder—

"I teach in school and out, so far as my influence extends, the fundamental principles of politics and sociology, viz.

"'Whatsoever ye would that men should do unto you, do ye even so unto them.'

"Yours in behalf of truth and justice,

"ANNA GARDNER."

If this way of stating the matter did not bring our Southern friend to his senses, he probably came to a better understanding of the situation when he heard, shortly after, of the respectful addresses made by Gov. Orr, and Wade Hampton, to an assembly of negroes, their "fellow-citizens."

Sudden death has just taken from us an excellent man and a most valuable citizen, Maj. George L. Stearns. In the struggle for freedom which we have just passed through, his memory, his influence, and his personal labors were given without stint, and few men in the country have had a more active share in securing the elevation of the colored people. He was among the earliest and most indefatigable in those labors and contributions which helped Kansas through her hour of trial; he, as much as any man, in the North, gave encouragement and material aid to John Brown; it was he who, after the Emancipation Proclamation, took the first steps towards founding the Freedmen's Bureau; he first begun the enlistment of colored soldiers to fight for the Union cause, helping to raise the 54th and 55th regiments in this State, and afterwards, commissioned as Major, for that purpose, by recommendation of Secretary Stanton, he raised many colored regiments in Pennsylvania, Maryland and Tennessee. He established the *Commonwealth* newspaper in this city, and, later, a smaller paper, called the *Right Way*, of which, for a considerable time, he made a circulation of 60,000 copies, gratuitously, all over the country. His good works of a more quiet and private character were innumerable. The finest minds sought his acquaintance; literature and art, as well as reform, were aided by his wealth and taste; and his chosen companions were the best men and women in the community.

The funeral of Mr. Stearns took place at his home in Medford on Friday last, the services being conducted by Rev. Mr. Towne and Rev. Samuel Longfellow, and remarks being also made by Ralph Waldo Emerson and Prof. Theophilus Parsons. A memorial service also in commemoration of his life and character, was held on the Sunday following, in the Unitarian church at Medford, where Mr. Emerson spoke at greater length in regard to Mr. Stearns's life and services; among other points here mentioned, were his enthusiastic love for freedom, his untiring energy, his quiet indifference to discouraging circumstances, and his truly modest character, avoiding all obtrusion of himself upon public notice. His labors during the war were so unremitting and abundant as prematurely to have impaired his constitution. His illness was sudden and short, but he met death with unabated cheerfulness.

In these days of political change, it has been noticed as remarkable that Dr. Palfrey remained so long Postmaster of Boston. Gen. William L. Burt was nominated last Saturday for that office, and confirmed within an hour. A strong effort had been made to get this place for our pro-slavery ex-Mayor Wightman; but the disgrace of his appointment was spared us.

NORTH.

THE PRESIDENT'S REMOVAL.

To the Editor of the Standard:

I CANNOT help feeling that I am somewhat guilty of presumption in venturing to offer counsel to the mighty Republic of America, in the present divided state of her legislative and administrative departments of government; but, as one of the human family to whom nothing affecting human progress is foreign, I hope I shall be pardoned in pointing out a course of proceeding in harmony with your national instincts, and that, so far as I know, has never been publicly propounded, and yet would be at once both practical and effective in its results, whatever those results might be.

My plan is, for the American people, outside the Southern States, to determine by a national vote whether Andrew Johnson has been guilty of treason and is deserving of public condemnation to the extent of his removal from office and from power as the President of the Republic.

It appears to me that the only court capable of deciding the question as it ought to be decided, is the court of the people themselves. Let the Senate and House of Representatives, in a legislative act, draw up their indictment of the President, declaring, in any form they think best, that he has set himself in hateful hostility to the spirit of American nationality and progress, and require, as a legislative expression of the nation's will, judgment by vote, on a given day, in every State in the Union, yes or no. And if the vote of the nation affirms the truth of the indictment, his removal from office could be as easy as the dismissal of a private soldier when he is drummed out of his regiment for crime or conduct unbecoming his military character.

Let the American people openly vote his removal, in a legal way, and no court of law, Supreme or otherwise, would dare to utter an adverse opinion. If it did, a similar vote would seal its condemnation also, and in a constitutional way—at any rate, by the utterance of a supreme will that no American citizen could disregard, would put the additional nuisance out of existence.

I could go much farther into the question—occupying your space and your readers' time; but I presume every enlightened American knows more of the details of the question than I do, and will be able to see for himself the advantages of this mode of proceeding, in preference to an appeal to laws that were never made for such an emergency, and which can only be imperfectly and inadequately employed for the purpose required.

By this plan, all the trickery and chicanery of the law courts would be avoided, and the nation itself—being made the judge of its own interests and of the faithfulness of its President to duty and honor—would give a moral and decisive rather than a technical and partial judgment. Yours, faithfully,

London, Eng. W. ROBSON.

THE AMERICAN MISSIONARY ASSOCIATION AND PREJUDICE AGAINST COLOR.

LETTER FROM REV. S. J. WHITON.

BEAUFORT, N. C., April 15, 1867.

To the Editor of the Standard:

THAT hateful spirit of caste has shown itself where we least expected to find it. But we must not hesitate to rebuke wrong wherever we see it; and so, though I have loved the American Missionary Association, in days gone by, and regarded it as one of the most radical societies, I cannot hide the truth to-day. It has proved faithless to the cause of equal rights, and yielded to a shameful conservatism. It is fostering prejudice on account of color at the South—the very place, of all others, where Northern men should stand up for right.

Let me tell you why I have written thus. The American Missionary Association, in its January magazine, asserts: "We open no schools from which any person is excluded on account of color." Yet, early in the same month they proceeded to open, in this city, what was termed a "white school." The understanding was given to the community at large that no colored students would be admitted. A Northern missionary residing in the place, was repeatedly requested not even to visit it in company with a colored clergyman, "lest the scholars be driven away."

The freedmen were greatly dissatisfied about the matter, and seeing the published statement of the Association, determined to test its truth. Accordingly, two colored students made application at the door of the school for admission; but both were turned away with the remark that "colored folks were not taught there." This proceeding, of course, caused great indignation, and repeated remonstrances and petitions were sent to the officers of the Association. To these they have made no satisfactory reply; they have sought to evade the question, instead of meeting it squarely. They have declined, thus far, to open the school to colored children.

I am sorry to see such distinctions on account of color made by those who claim to be friends of the freedmen. It directly tends to build up the old prejudices, which are alike shameful and wicked. It is a suggestive fact, that the radical whites and freedmen oppose this caste school, while the rebels support it, though they do not hesitate to taunt the colored people with the inconsistency of their Northern friends. Said an educated surgeon, a colored man, to me the other day, "I regard nine-tenths of the Northern churches as either hypocrites or heathens." This remark was made in allusion to these shameful distinctions on account of color, and I think I can understand why an educated man of keen sensibilities should feel in this way.

Let the friends of equal rights see to it that their donations for the freedmen do not go to a Society which countenances prejudice. As the American Missionary Association has proved unreliable in this respect, let them seek out another.

S. J. WHITON.

THE BOSTON FRATERNITY LECTURES—A CORRECTION.

To the Editor of the Standard:

I OFFER you a few words to correct an excusable error into which your excellent correspondent, "North," has fallen. I refer to his notice of the "Radical Lectures on Religion," now in progress at Fraternity Hall, in this city. As I am informed, these lectures are not conducted by the "radical minority in the Unitarian body." They originated outside the Unitarian fold, with no view to affect the Unitarian controversy, nor any denominational interests, in particular. Some of these lectures have been given by those well known as radical Unitarians; but the course includes a number of others, and all speak from an entirely independent position.

So far as I can learn, no co-operation among radical Unitarians, for any special work, has yet been had. A movement for a new organization seems, however, to be under way. Mr. Towne has an article on the subject in the April *Radical*. He represents, in this article, the sentiment of a part of those whom the famous Unitarian "Preamble" is driving out of that body. But there are others who hold to the great need of maintaining independent positions outside of whatever organization; urging that it is the *nature* of "organized efforts" to become sectarian and exclusive; that, however broad and liberal may be the purposes at the start, the necessities of the case gradually limit and prescribe.

Let me add a word about the *Radical*, which occurs to me in this connection. This magazine is frequently spoken of as the *organ of the radical Unitarians*. I have an opportunity to know that such is not the idea of its proprietor. Articles are from time to time admitted bearing upon the discussions of the Unitarian denomination, but only because they are in good part of more than local interest, and the writers of them find no other free avenue to the public. On the cover of the first number of this magazine, published in September, 1865, I find this statement: "The *Radical* is not to be the organ of a sect, nor the 'wing' of a sect. It will have no denominational or party interests. It will be simply an organ for the presentation of so much of Truth as the independent persons whose writings it may publish, shall be able to expose, by faithfully adhering to their own convictions."

Very truly yours, S. H.

Boston, April 12, 1867.

RECONSTRUCTION OF THE CURRENCY.

To the Editor of the Standard:

A JUST reconstruction of the currency is vital to our prosperity. Our extravagance is drifting us into insolvency. Monied monopolies will ruin the country unless they are checked. The tax-payers should urge Congress to pass a law in accordance with the following propositions. In your next or a future number will be given the reasons, if you will allow them in your journal. EDWARD M. DAVIS.

Philadelphia, April 10, 1867.

PROPOSITIONS TO CONGRESS.

First, That you will, as soon as possible after assembling in July, so amend the law creating the National Banks, as that all the profits arising from these institutions, over and above 6 per cent. per annum, shall ensue to the people of the United States, and shall be paid quarterly into the Treasury of the United States.

Second, That you will make provision so that the National Bank currency shall be withdrawn and Greenbacks issued instead, in order that the $20,000,000 in gold that this currency costs the people, may be saved.

Third, That you will also, by heavy penalties, prohibit the National Banks from dealing in any government securities that draw interest, except in holding them as collateral security for money loaned.

Fourth, that you will limit the period of the existence of the National Banks to the time when the national debt is paid, and will then entirely abolish these exclusive monopolies.

Fifth, That you will prohibit the sale of gold, and empower and require the Secretary of the Treasury to resume specie payments when the gold in the Treasury is equal to $1 for every $6 of greenbacks.

Sixth, That you will prohibit the issuing of gold certificates and prohibit the use of the vaults of the United States and of the National Banks as depositories for gold, or for special deposits of gold other than what is owned by the United States.

Seventh, That you will authorize the issue of a 30-year loan of $1,500,000,000, bearing 5 per cent. interest in gold and taxable, with a provision that the principal also shall be payable in gold.

Eighth, That you will authorize and require the Secretary of the Treasury to use the proceeds from said loan in paying the 5-20s that are "payable on the 1st of May, 1867," and such other similar loans as are payable by the government, or may be demanded of the government.

Ninth, That you will repeal all laws that confer discretionary power on the Secretary of the Treasury or any other disbursing officers of the government.

Tenth, That you will either repeal the law authorizing the Secretary of the Treasury to withdraw the Greenbacks at the rate of $48,000,000 per year, or require that $4,000,000 *shall* be withdrawn each month; and in the event of your adhering to this policy, that you require $133,000 withdrawn each day.

Eleventh, That you will reduce the amount of capital allowed to the existing National Banks 25 per cent., and appropriate this amount to rebel States as they are recognized as full members of the Union.

LETTER FROM COL. CHARLES E. MOSS.

WASHINGTON, D. C., April 9, 1867.

To the Editor of the Standard:

PRESENT indications favor the opinion that the ten non-reconstructed States will be admitted to representation next Winter. The President is anxious to bring about that result, and will honestly execute the recent legislation of Congress. At a Cabinet meeting last week, the subject of Judge Sharkey's injunction was discussed very earnestly. The President remarked, that the people of the North had overridden him in spite of his veto, and passed the law in a constitutional manner, and he was bound to execute it. He then said that a party in the South was now trying to override him in the Supreme Court, and he would not submit to it, and in the most positive and peremptory manner directed the Attorney-General to resist the injunction in every legal manner possible. He said that it should not be charged upon him, that he refused to execute the law, because he did not approve its provisions.

That he will execute it, I have every reason to believe. He is desirous of having the Southern States represented, and will use all the influence and power placed in his hands to bring about that result. The leading rebels also are moving in that direction. It is only a few old Whig Fossils that are endeavoring to place obstacles in the way.

The true men of the nation have much to hope from the South. The ten States will send up a united delegation in favor of amending the national Constitution, securing to all citizens of lawful age the right of suffrage. In that way we may hope to see such trimming, of hypocritical Republicans as disgrace Connecticut and some other Northern States, compelled to do justice to their disfranchised people. It would be a singular exhibition of the intervention of divine Providence if, at the close of this rebellion, such men as Lee, Johnston, Malory, Wade Hampton, and the leaders of the pro-slavery rebellion, should be made the instrumentality of finally enfranchising the black men of the North as well as the South. Yet it certainly looks as if such would now be the result of our political action. The men of the South will never consent to have universal suffrage imposed upon their section without amending the national Constitution so as to make it the law of the Union. We may well rejoice in the prospect of an early demonstration of the truth of the declaration that the good Lord of the universe will always rule matters so as to make the wrath of man praise Him. CHARLES E. MOSS.

EQUAL RIGHTS.

To the Editor of the Standard:

THE snow-drifts have disappeared before the warmth of a vernal sun. Boreas has retired to his cave to rest from his labors of the weary Winter, the trees are full of buds, bursting with a promise of verdure and beauty, and birds, with many a trill and roundelay, re-echo the songs of gladness that arise from myriads of mankind at the return of Spring.

Aye; the present Spring is more beautiful to us than any previous one, because it brings with it the assurance of liberty, not only to those who have been held in bondage two hundred and fifty years, but also to that far greater number who, from time immemorial, have been legally classed with infants, idiots and insane persons.

Will you say, this rejoicing is not only premature, but unwarranted?

Perhaps so. The Empire State is of vast extent, and has many dark corners, from which the cobwebs of conservatism have never yet been swept. But then anon we come to a large room, into which the sunlight of progress and liberty beams most brightly and beautifully. Shall we not take courage in view of this fact?

At Macedon Centre, Lodus, Lima, and many other places, I have had large, earnest audiences; and in those where they seemed to be taking a Rip Van Winkle nap, so that when I aroused them by an announcement that I would speak upon universal suffrage, they thought I intended to talk "only for the poor negro." After a preliminary yawn or two, even they became interested and favorable to the cause.

"Now, if you will come again," they say, "you shall have a crowded house.

But how could I do that, when there are so many towns unvisited, and the time is so short? People should work themselves in advance, and not wait to be aroused by a non-resident of the State—one who is not so deeply interested in the matter, personally, as themselves.

By the way—when Theodore Tilton said in the *Independent* that there was no college east of the Alleghanies whose doors were open equally to males and females, he forgot the one at Lima, Livingston county. There, the girls are doing credit to themselves—keeping pace with the boys in the classical course, as well as the scientific one.

The destiny of New York is in the hands of the delegates to the Constitutional Convention. If they are the right kind of men—for I opine no women will be sent there; then the salvation of the State is certain. And I think they will be. They may now think lightly of the cause of equal rights, but when they are invested with the responsibilities of that position, and have the matter brought before them, as it will be, by speech, and argument, and petition, they will not dare to any longer withhold justice from more than half "the people of New York;" they will not dare, with traitorous hands, to roll her back twenty years behind the other Northern States. ELIZABETH A. KINSBURY.

A SLAVE AUCTION BELL.

To the Editor of the Standard:

THE following incident is an illustration of the changed state of affairs at the South. The old slave auction bell formerly used at the slave sales in Beaufort, N. C., has been used the past Winter in one of the freedmen's schools of that city, to summon the students to their lessons. Six years ago it was "*Ding-dong, ding-dong—'nigger' for sale!*" but now the clear tones of that same bell ring out on the morning air a glad call to books and learning. Where are the poets of our land? Here certainly is a subject for somebody's muse. It is poetical justice in the highest sense.

Beaufort, N. C. S. J. W.

WOMAN IN SOCIETY.

THE REV. O. B. FROTHINGHAM'S FOURTH LECTURE.

A LARGE and intelligent congregation assembled in Mr Frothingham's church, on Fortieth street, between Fifth and Sixth avenues, last Sunday evening, to listen to his discourse upon "Woman in Society."

Mr. Frothingham commenced by saying that by society he meant the world of opinions and sentiments which is called by that name. The powers which govern it are secret, but silently they are obeyed. Nothing may resist it. It undertakes and accomplishes, and confesses no responsibility to anything. This authority is fashion. It tells people what to eat and drink and wear. Now it places a lump of hair on the back of the neck, then it places it at the back of the head. To-day it does one thing, to-morrow it does something else. The despotism of fashion touches the mind and morals. Why do women waste their time in novel-reading and street promenades? Why do they encourage customs that are known to be detrimental to health and morals? Because fashion decrees it, and she is in league with fashion. Fashion is the woman's world. What the speaker complained of was that America has no social world strictly American. Women are subjects in their own world, not queens, and they get their orders from the other side of the Atlantic. The power of fashion in America is tremendous, but it is not American power. America has, therefore, no social life of its own. None of its fashions represent American character or American ideas. The speaker remembered a lady who had sought to effect a reform in this direction. Her rooms were resorted to by editors, scholars, and other distinguished persons. She had sought to cultivate true beauty and elegance, and stimulate the refining forces of woman's nature. Her entertainments were very simple; but women were women there, although there was never any display of extravagance. The chief objection at present is that women of fashion have not sufficient intellectual ambition and culture. It was said last Winter that ladies gave receptions to each other, choosing hours in which gentlemen could not be present. This showed a lack of confidence that they were capable of pleasing the opposite sex with their conversation. According to the last census, the males were 730,000 in excess of the females in this country. In California there are three males to one female; in Washington, four to one; and in Nevada, eight to one. Surely this disparity opens a large field to women, and should be seized. The social condition of women in this country is affected by the individual independence we all possess. A slave in the sight of the law, woman is here a mistress in the sight of fashion. She is granted a throne in the world of fashion, in compensation for the wrongs and oppressions she endures outside of that world. There are those who are working for woman's disfranchisement here. It is demanded that she shall have equal social and political equality with men. This demand that she shall be admitted to the fields of labor seems to be intended to dethrone her in the world of fashion she now rules. As we give to women their rights, we steal from them their prestige. It is well that women should work and move in the world; but here the faculties nourished are those belonging to men, and we should deplore the destruction of a world which displays the genius of woman. There is a home sphere which calls in requisition all her graces and arts. She has the immortal power of beauty, and knows it; and she uses the secrets of dress, the magic of ring and bracelet and harmonious hues, to enhance it. She holds the magic wand of fascination over man, and men bow to it. Why should not American womanhood grasp this great prerogative? The parlor—we have almost forgotten the use of it. Our feminine loveliness is dissipated at the theatre and the ball, but it is no longer exerted toward bringing the other sex into the parlor, for converse, instructive and profitable to both. Beauty, grace, elegance, dress, all these could be exerted, and if women were to seize their opportunity they could influence and even control men, and even influence the political issues far more than by having the ballot. If women can do so much when their enthusiasm is aroused, why cannot they do more in ordinary life? The bright women in Paris terrified Napoleon more than hostile generals. If American women were equally bright, adroit, and intellectual, they could have unbounded influence. They could shut up the dram shop, and render the social vice disreputable. Women already accomplish much; what could they not accomplish with discipline and earnestness? It is a shame to women that a power so tremendous should be so misused. Women should be educated for the parlor as well as for anything else.

There are enough women reformers and philanthropists; but where are the mistresses of conversation, in which they are so formed to excel? They should be able to discuss the arts; they should know what ideas are abroad; so that their eloquence would not be expended on buckles, belts, and slippers. The crowded haunts of dissipation cry out against the dark and silent parlors; and thousands of young men are driven into dissipation, whom the fascinations of women might save. It is not necessary that our women should be remarkable; the speaker would have them feminine and American; and would preserve to them the world which they are so fitted to rule.

WOMAN'S ENFRANCHISEMENT IN ENGLAND.

IN the March number of the *Contemporary Review* is an able article on "Female Suffrage," by Lydia E. Becker. We copy the opening paragraphs, with some also from the body of the article.

The action taken by Mr. J. S. Mill in the House of Commons on behalf of the freeholders and householders, the petition for whose enfranchisement he presented, raises a question of very great importance to women, and to the community of which they form the numerical majority.

It is probably the first occasion on which the claims of female persons to political rights have been seriously brought before the British Parliament, and as the attention of the nation is now being directed to the question of the expediency of making some redistribution of political power, it seems an appropriate season for the grave consideration of all that can be urged in favor of this claim being allowed.

Hitherto the difficulty has been to get the question of the political rights of individuals of the female sex recognised as one open to discussion at all. The advocate has not been allowed to come into court. It has been assumed that the male sex, by a sort of divine right, has the exclusive privilege of directing the affairs of the community; and any serious claim made by the other half of the human race, to a share in controlling its destinies, has been met, not by argument showing the groundlessness or inexpediency of the demand, but by a refusal to entertain it, as if it were something intrinsically absurd.

But in this inquiring age, first principles of all sorts, whether in religion or politics, are being sharply scrutinized, and those who maintain them must be prepared to justify them at the bar of the intelligence of the age. The principle of confining political privileges exclusively to one sex, though persons of both sexes are equally affected by the course pursued in deciding political questions, is now challenged, and the case must be fairly judged on its merits.—pp. 307, 8.

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The question should be fairly put, and honestly answered. Ought the wishes and opinions of women to be allowed any political influence at all, any weight whatever in the general councils of the nation? It is for those who answer this question in the affirmative to show cause why they should not be permitted to exercise whatever influence it is thought right they should possess, in a direct, straight-forward manner.

But many who allow that women's voices ought to count for something in estimating public opinion, say that the proper manner for them to exercise power in the State is through the influence they possess over the minds of their male relatives—when they happen to have any—and that this indirect method of making their opinions known ought to satisfy them. This may sound plausible, but the legal measure of influence accorded under this arrangement to the opinions of women of independent position is found, on examination, to vanish to a nullity. By what process can the votes of men be made to represent the opinions of women? Is a man bound, before giving his vote, to consult the wishes of the woman or women on whose behalf, as well as his own account, he is supposed to be acting? Each individual voter can give but one voice—his own; that voice represents the sentiments of a single mind. It adds nothing to the weight of this voice in choosing a representative, that any number of his female neighbors coincide in the views of the elector; and if they do not so coincide, far from representing their wishes, he is thwarting them. If, then, the opinions and wishes of women ought to have any political influence whatever, a channel should be open to them for expressing them independent of the votes of men, for these may or may not represent their opinions truly.

Some persons will boldly maintain that women ought not to think on political questions at all, and these are at least consistent in denying them votes. But it surely cannot be deemed desirable, or even possible, that more than half the adult population of the realm should remain wholly apart from, and uninterested in, the events that daily happen among them. If women lived shut up in zenanas, seeing no man but their husbands, and with nothing to occupy their minds but baubles and sweetmeats, it might be possible to sequestrate them wholly from interest in the world's affairs. But English women live in the world—in the society of English men. They have access to the same sources of information that men have, and they have usually enough of leisure at their disposal to make themselves acquainted with passing events. The newspaper is a daily feature in the life of most English families, and though the female members of a family group will probably feel a much stronger interest in the newest Paris fashions than in the latest odds on the Derby, yet matters such as these, specially interesting to individuals of either sex, bear but a small proportion to the mass of general news, which attracts intelligent persons of both sexes alike. But if women are found to take a genuine interest in public affairs, they are liable to be forbidden to follow the promptings of their natural tastes, to be reproached for intruding into matters "beyond the province of their sex," and to be told that, as they are excluded by law from participation in political power, they have no right to concern themselves with public interests.—pp. 310, 11

LITERARY.

RECEIVED.

LITTELL'S LIVING AGE, Vol. 1V. Fourth Series, 1867, January to April, 824 pages. Boston: Little & Gay.

POEMS, by Mrs. Frances Dana Gage, dedicated to her children and grandchildren, 252 pages. Philadelphia: J. P. Lippincott & Co.

LITTLE BAREFOOT, by Berthold Auerbach, translated by Eliza Buckminster Lee, 275 pages. Boston: H. B Fuller & Co., for sale by O. S. Felt & Brother, 455 Broome st., New York.

The American Phrenological Journal for May, New York: Fowler & Wells.

The Radical for April, Rev. S. H. Morse, Editor, Boston: Adams & Co.

Every Saturday. Boston: Ticknor & Fields.

Littell's Living Age. Boston: Littell & Gay.

FIRST ANNIVERSARY OF THE AMERICAN EQUAL RIGHTS ASSOCIATION.

THE first annual meeting of the AMERICAN EQUAL RIGHTS ASSOCIATION will be held in the City of New York, at the Church of the Puritans, on Thursday and Friday, the 9th and 10th of May next, commencing on Thursday morning, at 10 o'clock.

The object of this Association is to secure Equal Rights to all American citizens, especially the Right of Suffrage, irrespective of race, color or sex.

American Democracy has interpreted the Declaration of Independence in the interest of slavery, restricting suffrage and citizenship to a *white male minority*.

The black man is still denied the crowning right of citizenship, even in the nominally free States, though the fires of civil war have melted the chains of chattelism, and a hundred battle-fields attest his courage and patriotism.

Half our population are disfranchised on the ground of sex; and though compelled to obey the law and taxed to support the government, they have no voice in the legislation of the country.

This Association then has a mission to perform, the magnitude and importance of which cannot be overestimated.

The recent war has unsettled all our governmental foundations. Let us see that in their restoration, all these unjust proscriptions are avoided. Let Democracy be defined anew, as *the government of the people*, AND THE WHOLE PEOPLE.

Let the gathering, then, at this anniversary be, in numbers and character, worthy, in some degree the demands of the hour. The black man, even the black soldier, is yet but half emancipated, nor will he be, until his full suffrage and citizenship *are secured to him in the Federal Constitution*. Still more deplorable is the condition of the black woman; and legally, that of the white woman is no better!

Shall the sun of the nineteenth century go down on wrongs like these, in this nation, consecrated in its infancy to justice and freedom? Rather let our meeting be pledge as well as prophecy to the world of mankind, that the redemption of at least one great nation is near at hand.

In behalf of the American Equal Rights Association,

LUCRETIA MOTT, President.

SUSAN B. ANTHONY, Cor. Secretary.

HENRY B. BLACKWELL, Rec. Secretary.

New York, 12th March, 1867.

[Communications relating to this Anniversary, and donations in aid of its objects, to be addressed to SUSAN B. ANTHONY, 464 West Thirty-fourth street, New York.]

RADICAL PEACE.

THE First Anniversary of the Universal Peace Society will be held in Masonic Hall, 13th street, between 3d and 4th avenues, New York city, on Wednesday and Thursday, May 8th and 9th, at 10 a. m. and 2½ and 7½ p.,m. each day.

The experiment of six thousand years to establish Peace by deadly force has failed, and the record is written in blood. Millions of lives have been sacrificed, and treasures beyond computation have been wasted. Believing that *Legalized Man-killing* is inexpedient, inhuman, unchristian and barbarous, is it not time to try some better plan? And convinced that the *causes* of war, as well as war itself, must surrender to Justice, Love and Truth, as the *conditions* of Radical Peace, we invite to these meetings all persons, irrespective of sex, color, state of faith; and from such as cannot attend we solicit any word, counsel or aid that interest or ability shall impose. Many prominent speakers will be present, and all interested in the reform may have a hearing. On behalf of the Society,

ALFRED H. LOVE, Phila., Pa., President.

Miss LAURA BLIVEN, Providence, Rec. Sec.

LUCRETIA S. RICHARDS, Boston, Cor. Sec.

Indorsed by Lucretia Mott, Henry M. Laing, Henry T. Child, M.D., Philadelphia; P. E. Farnsworth, Fred. L. H. Willis, Hon. Vincent T. Benyan, New York; Henry C. Wright, Massachusetts; Mrs. M. S. Townsend, Vermont; James H. Peebles, Michigan; J. G. Fish, New Jersey; Levi K. Joslin, Rhode Island; Hon. George Thompson of England, and many others.

American Anti-Slavery Society.

Acknowledgments for the Standard from January 1st to April 1st.

(Continued from last week.)

1391	Mrs. C. C. Cook, Greenwich, N. Y.	9 00
1438	B. P. Parker, Adrian, Mich.	3 00
1441	Miss Elizabeth Wilder, Leominster, Mass.	4 00
1588	Joseph Moore, Christiana, Pa.	5 50
1386	Edmund Taber, New Bedford, Mass.	7 50
1443	James Griffin, Rockport, Mass.	3 00
1408	Wm. Wilcox, E. Genoa, N. Y.	2 50
1394	Hon. H. S. Bundy, Washington, D. C.	1 00
1438	E. Hopper, Philadelphia, Pa.	3 00
1439	Benjamin Yarnall, Philadelphia, Pa.	5 00
1439	Alfred Mellor, Philadelphia, Pa.	3 00
1413	Aaron Crossdale, Del Water Gap, Pa.	6 00
1443	Col. Lewis Wagner, Philadelphia, Pa.	3 00
1443	Jesse C. Green, W. Chester, Pa.	3 00
1438	T. S. Edwards, Ashtabula, Ohio	3 00
1445	Lewis Baker, Ashtabula, Ohio	3 00
1413	Leander Bigelow, Marlboro, Mass.	3 00
1386	E. F. Bullard, Troy, N. Y.	5 00
1439	Hannah Stickney, Philadelphia, Pa.	2 00
1433	M. W. Cook, Norristown, Pa.	3 00
1396	David Scott, Lewiston, Maine	1 50
1408	Sidney Smith, Thorne Hill, N. Y.	6 00
1438	David Spaulding, Borodino, N. Y.	3 00
1419	Lewis Wilhelm, Milwaukee, Wis.	2 00
1386	Susan Pierce, Ercildoun, Pa.	8 50
1396	Elizabeth R. Lafeta, Eatontown, N. J.	3 00
1392	Anne Sulten, Ercildoun, Pa.	11 25
1386	J. R. Price, Pottstown, Pa.	8 50
1456	A. Brooke, Marlboro, Ohio	3 00
1446	Stephen Mendenhall, Marlboro, Ohio	3 00
1411	Mary A. Jeffries, Light St., Pa	1 00
1412	Phineas Hough, Trenton, N. J.	6 00
1447	John Kent, Three Rivers, Mich.	3 00
1441	John Mitchell, Cambridgeport, Mass.	3 00
1386	Charles Paxson, Horsham, Pa.	10 00
1396	Shotwell Powell, Naples, N. Y.	5 00
1424	E. H. Warbass, Hamorton, Pa.	6 00
1408	Rowland Connor, Boston, Mass.	3 00
1464	Sarah H. Pillsbury, Concord, N. H.	1 50
1443	Simpson H. Lewis, Boston, Mass.	3 00
1448	John F. Ellinger, Pardee, Kansas	3 00
1443	Daniel Rice, Algona, Iowa	3 00
1427	B. Durfee, Northville, Mich.	2 00
1377	John Parker, Feltonville, Mass.	1 00
1441	Frederick Cabot, Boston, Mass,	3 00
1408	Katy C. Athins, Boston, Mass.	1 50
1421	R. S. Atkins, Auburn, N. Y.	1 50
1404	James Jenness, Gem, Iowa	1 50
1460	Philip E. Wheeler, S. Reading, Mass.	3 00
1447	Daniel Allen, S. Reading, Mass.	3 00
1387	George L. Stearns, Boston, Mass.	8 50
1396	Sarah Paul, Bridgewater, Mass.	6 00
1407	Mark Howland, New York City	1 00
1429	Maria Harley, Pottstown, Pa.	3 00
1438	Ruth A. Peirce, Bristol, Pa.	3 00
1447	Wm. Decon, Crosswicks, N. J.	3 00
1457	Sarah H. Hallock, Melton, N. Y.	3 00
1447	Timothy W. Lester, Milton, N. Y.	3 00
1447	Charles Hawes, W. Wrentham, Mass.	3 00
1420	Wm. Way, New London, Pa.	5 00
1447	Zebulon P. White, Pawtucket, R. I.	2 50
1418	George Taylor, Florida, Ill.	1 50
1437	Seneca Beans, Dolington, Pa.	6 00
1446	Mercantile Library, Philadelphia, Pa.	2 75
1404	Abner Bradfield, Abington, Pa.	6 00
1404	Benamin Harris, Hancock Bridge, N. J.

Miscellaneous Department.

THE GREENWOOD SHRIFT.

[These anonymous verses, from *Blackwood*, are founded on a touching incident told at length in the *Gypsy's Advocate*, of George III.

His Majesty was out hunting one day in Windsor Forest. Pausing apart to rest his horse, he heard in the woods near him, instead of the cry of the hounds, that of human distress. Curiosity and kindness led him instantly to the spot, where a swarthy little girl was on her knees praying and weeping. The king had a heart that melted at sight of human woe, and said, dismounting and fastening up his horse to the branches of the oak: "What, what, my child! Tell me all about it."

"Oh! sir, my mother is dying, and wanted some one to teach her and pray with her before she died. I ran all the way, before it was light this morning, to W——, and asked for a minister; but no one could I get to come and pray with my dear mother." And she now led him to a green spot under the wide tree, where, amid a few baskets and bundles, lay the dying gypsy woman.

Full of kindness, the king said, "I am a minister, and God has sent me to instruct and comfort your mother."

He sat down on a pack by the side of the poor woman, and taking her hand, spoke words of consolation and hope. The conscious woman looked up with a last faint, grateful smile, and soon her spirit had fled.

At this moment the royal hunting party rode up, and found him cheering and comforting the little orphan gypsies. He gave them gold, and promised them protection. It was a sight worthy of record in the annals of kings. The noblemen stood in silent admiration as he, wiping the tears from his eyes, mounted his horse; and when Lord L—— was going to speak, the king turned, and pointing to the breathless corpse and the weeping girls, said, with strong emotion, "Who, thinkest thou, was neighbor unto these?"]

Outstretched beneath the leafy shade
Of Windsor Forest's deepest glade
A dying woman lay;
Three little children round her stood,
And there went up from the greenwood
A woeful wail that day.

"O mother!" was the mingled cry,
"O mother, mother! do not die
And leave us all alone."
"My blessed babes!" she tried to say,
But the faint accents died away
In a low sobbing moan.

And then life struggled hard with death,
And fast and strong she drew her breath,
And up she raised her head;
And peering through the deep wood's maze
With a long, sharp, unearthly gaze,
"Will he not come?" she said.

Just then, the parting boughs between,
A little maid's light form was seen,
All breathless with her speed;
And followed close, a man came on
(A portly man to look upon),
Who led a panting steed.

"Mother!" the little maiden cried,
Or e'er she reached the woman's side,
And kissed her clay-cold cheek,
"I have not idled in the town,
But long went wandering up and down,
The minister to seek.

"They told me here, they told me there—
I think they mocked me everywhere;
And when I found his home,
And begged him on my bended knee
To bring his book and come with me,
Mother! he would not come!

"I told him how you dying lay,
And could not go in peace away
Without the minister;
I begged him, for dear Christ his sake,
But O! my heart was fit to break—
Mother! he would not stir.

"So, though my tears were blinding me,
I ran back fast as fast could be,
To come again to you;
And here—close by—this squire I met,
Who asked (so mild!) what made me fret;
And when I told him true,

"'I will go with you, child,' he said,
God sends me to this dying bed'—
Mother, he's here, hard by."
While thus the little maiden spoke,
The man, his back against an oak,
Looked on with glistening eye.

The bridle on his neck flung free,
With quivering flank and trembling knee,
Pressed close his bony bay;
A statelier man, a statelier steed,
Never on greensward paced, I rede,
Than those stood there this day.

So, while the little maiden spoke,
The man, his back against an oak,
Looked on with glistening eye
And folded arms; and in his look,
Something that, like a sermon book,
Preached—"All is vanity."

But when the dying woman's face
Turned toward him with a wishful gaze,
He stepped to where she lay;
And kneeling down, bent over her,
Saying, "I am a minister—
My sister, let us pray."

And well withouten book or stole
(God's words were printed on his soul),
Into the dying ear
He breathed, as 'twere an angel's strain,
The things that unto life pertain,
And death's dark shadows clear.

He spoke of sinners' lost estate,
In Christ renewed, regenerate—
Of God's most blest decree,
That not a single soul should die
Who turns repentant with the cry,
"Be merciful to me!"

He spoke of trouble, pain and toil,
Endured but for a little while
In patience, faith and love—
Sure, in God's own good time, to be
Exchanged for an eternity
Of happiness above.

Then, as the spirit ebbed away,
He raised his hands and eyes, to pray
That peaceful it might pass;
And then—the orphans' sobs alone
Were heard, as they knelt every one
Close round on the green grass.

Such was the sight their wondering eyes
Beheld, in heart-struck, mute surprise,
Who reined their coursers back,
Just as they found the long astray,
Who, in the heat of chase that day,
Had wandered from their track.

Back each man reined his pawing steed,
And lighted down, as if agreed,
In silence at his side;
And there, uncovered all, they stood;
It was a wholesome sight and good,
That day for mortal pride.

For of the noblest of the land
Was that deep-hushed, bareheaded band;
And central in the ring,
By that dead pauper on the ground,
Her ragged orphans clinging round,
Knelt their anointed king.

A witty broker on State street was asked if he believed that bears sucked their paws when they were hungry. "Certainly," was his reply, "there are two hundred bears, not to speak of bulls, who have been doing that same thing for the pastsix weeks, to my certain knowledge."

HEINE AND GOETHE.

The third and concluding volume of Heine's Correspondence will not add to his reputation as an author or a man, but is interesting as a curious study of a poet on the prosaic side of his character—the side which in his works he keeps as far as possible out of sight. This consideration may help to soothe the victims of the ingenuity of Herr Campe, who has secured a sale for a collection of letters about money-matters by publishing them as the last volume of Heine's works. "Buy my business correspondence, or put up with an imperfect set," is substantially the dilemma he propounds to the possessors of Heine's writings; and the strength of his position is unquestionable. Very much might be said of the taste and delicacy of indiscriminate publications of correspondence, but it must in fairness be admitted that a proscription of trivial remarks and private matters would be equivalent to a proscription of Heine's entire correspondence. The matter is as commonplace as the style is delightful. We have always questioned the justice of representing Heine as the conscious and convinced apostle of any intellectual tendency. His correspondence proves that ideas had not the least hold upon him. Writing from France, he has not a word to say about the Revolution in the midst of which he lived; writing to Germans, he never even alludes to the struggle which engrossed the best energies of the nation. Of philosophical reflection there is not a trace; scarcely a word even of literary criticism. Everything relates to business affairs, and to the personages, generally very insignificant, who had in one way or another come into collision with him on pecuniary matters. Voltaire's speculations afford the nearest parallel that occurs to us; but Voltaire's undignified squabbles with contractors and financiers did not interfere with a far more extensive correspondence, relating to the most important questions that concern humanity. Heine's letters have no other interest than that attaching to their incomparable style, and the lively picture they present of the business transactions of a successful but embarrassed author, aware of his value, and determined to make the most of it.

On the whole, Heine appears in this correspondence as a man devoid of principles or convictions of any sort, but quite willing to affect them for the sake of popularity; as good-natured and kindly-disposed till he fancied himself injured or slighted, and then capable of any outrage in the delirium of mortified vanity; as unable to arrive at any consistent rule of conduct, or of any comprehension of social duty, but one whose sole aim was to push himself as far as he could, and make the most of his talents and opportunities, both as regarded fame and profit. This is to judge him by the standard he himself set up when he came forward as a political and social reformer. Otherwise, his character is not devoid of pleasing traits. We find real affection for his wife, mother, and brothers, with general good feeling to all men till they cross his path. When, however, this happens, he loses all self-control; no controversies were ever before so devoid of magnanimity, or even decency. Yet he seems to have rarely been the aggressor, or to have been actuated by envy, the cause of five-sixths of all literary feuds. Being written during the last melancholy years of his life, these letters are naturally full of allusions to his bodily afflictions. We may suspect him of turning these to the best literary account, as he did everything else. Yet, with every such allowance, the anguish was undoubtedly intense, and the endurance of the patient heroic. It is a puzzle to the psychologist to find such stoicism united to so much childish irritability and irrational caprice.

A much less amusing correspondence, but far more honorable to the parties, is that between Goethe and Count von Sternberg. While Heine, affecting the deepest concern for the progress of humanity, took no real interest in anything but what could be made auxiliary to his pocket or his renown, Goethe, inspired by the pure love of knowledge, worked steadily in fields from which he could reap neither glory nor emolument. These letters relate almost wholly to geology and mineralogy, and prove how ardently, and at the same time how patiently, Goethe explored this branch of his multifarious inquiries. The science of that day is of course wholly antiquated at present, and the letters introduced us to no brilliant discoveries. Nor do we find many memorable sayings. What is truly remarkable is the settled earnestness, the almost religious awe, with which Goethe approaches the study of nature. It is the exact spirit of his works, and shows how entirely the poet and the man were at one. Count Sternberg was a man after Goethe's own heart, an aristocrat by nature and feeling as well as by birth. He held it to be the duty of the aristocracy to place themselves at the head of all movements that tended to promote the general good, and his life was a continuous effort to act upon his principles.—*London Saturday Review.*

NEW AND WONDERFUL DISCOVERY IN ELECTRICITY.

Mr. H. Wilde, of Liverpool, has brought out a new discovery in electricity during the past year, which is described as exceedingly brilliant and important. He has found a method of producing electricity in quantities and intensity hitherto unknown, by the action of feeble electrical currents upon powerful magnets. His apparatus consists of six small permanent magnets weighing only a pound each, a ten-inch electromagnet weighing three pounds (which accumulates and retains the developed electricity on the same principle as an insulated submarine cable or the Leyden jar), and an armature revolving within an iron cylinder at the rate of fifteen hundred turns a minute. The cylinder is about a foot long, and has a bore of two and a half inches; the armature which plays within it not touching the sides, is coiled about with insulated copper wire. It is from this armature, when the different parts of the apparatus have been connected and put into operation, that the electricity is evolved and the effects are produced.

This machinery evolves a light which rivals the sun in its dazzling luminousness, and surpasses that orb in taking photographs. At a distance of a quarter of a mile it throws shadows from the flames of street lamps upon a wall. Two photographers in England have set up the machines in their shops and now do all their copying and enlarging by the new electric light at night. The heating power of flame is so intense that it melts seven feet of No. 16 iron wire and heats to a red heat twenty-one feet of the same wire in an instant. The cost of the apparatus is small, the waste of materials trifling, and the expense of working light. For lighting streets, for lighting houses and for illuminating public buildings the new discovery is far superior to gas, and there are probably various other purposes besides those already indicated to which it may be devoted, if its properties are truthfully described.—*Boston Journal.*

MEN AND MONKEYS.

WHAT AGASSIZ THINKS.

In his twelfth and last lecture on Brazil, delivered in Boston, Professor Agassiz devoted the concluding portion of his remarks to the subject of the monkey tribes, and a defence of the Professor's theory that the different races of men have different origins. This, he said, was an awkward subject, and one which he dreaded to discuss, though it was relieved from some of the embarrassment which surrounded it while slavery existed, when the assertion of the inferiority of the negro was regarded as a defence of the system of slavery. The discussion was also unpleasant, because it involved a dissent from the doctrine of common origin which the Christian world has so long held sacred.

Yet he felt bound to express his conviction on this subject. While regarding the monkey tribe as the highest of the quadrupedal mammalia, and as next to man, he could not sanction the doctrine of the final transformation of monkeys into men, and was not inclined to admit that we are the descendants of the highest monkeys. In this connection the lecturer remarked in an interesting manner upon the characteristics of the monkey, the ourang outang, the chimpanzee, the gorilla and the gibbon, marking them as families distinct from man, though in many points having affinity, yet having different parentage. Considering the regions from whence these monkey tribes derived their origin, it must be concluded that if they were allied to any of the races of men, it was to the Mongolian and the negro, and not to the white, but a critical examination of facts would not warrant the theory of transmutation, of the doctrine that men have a common origin. The fact that the progency of a combination of individuals of two races never resemble one of the other parent, warrant the inference that the different races bear to one another the same relation as different species of animals bear to each other, and that all have a different origin. Perhaps, indeed, different nationalities also have different origins.

In conclusion, the lecturer said that unless the fact of a common origin could be established historically, we accept the conclusions deduced from the investigations of naturalists. If we could trace a plan of variation and succession through all ages, instead of regarding diversity as the result of accident, we should see the evidence of a thinking mind in the whole creation, and recognize ourselves as the children of God, and not as the children of monkeys.

APRIL.

I hear through all the solemn pines
The South wind's pleasant flow,
And see the clouds, like happy things,
O'er fields of azure go,
While all the sorrow from the earth
Seems melting with the snow.

The robin and the bluebird sing
O'er meadows brown and bare;
They cannot know what wondrous bloom
Is softly budding there;
But all the joy their hearts outpour
Seems pulsing in the air.

And we will sing, though all our days
Seem dark with pain and loss;
We know that Sorrow's furnace-heat
Consumes alone our dross;
We know that our dear Father's love
Gives both our crown and cross.

Oh, while beneath the snow-drift buds
The flower we love the best,
And on the wind-tossed bough the bird
Still builds its happy nest,
Praise God for all the good we know,
And trust Him for the rest!

EFFECT OF BRAIN WORK ON THE HEALTH.

A question which has long been agitated and argued *pro* and *con*, is whether the work of the brain is injurious to one's health and whether it shortens one's life. Most of the talented men of France reach a very respectable age. Look, for instance, at some of the men of the Acadamie Francaise. M. Viernet, although 89 years of age, is yet in the full enjoyment of his intellectual faculties. M. de Segur, at 86, is as alive to all that is going forward as he was 30 years ago; de Pongerville, 76, completed the other day the revision of his fine translation of "Lucretia," the fourth edition of which has just appeared; Lebrun, at 82, is as hale as ever; Villemain, the father of the Academy, whose election took place in 1821, is 76; every now and then we hear of his being seriously ill, but for all that, he has not the most remote idea of either vacating his *fauteuil* or of giving up his functions of perpetual Secretary, which he fulfills with the most assiduous punctuality. Lamartine is 76, yet his step is elastic, and he holds himself as upright as when he saved the country from Red Republicanism in 1848. Flourens, 78, has been ill for ten years, yet attends regularly. Count Charles de Montalembert, and Ponsard the popular poet—although both ill—are still in the full possession of their brilliant faculties. M. Guizot, 79, and M. Thiers, 69, still represent the July monarchy with all their wonted vigor, and each of these veteran Orleanist statesmen enjoy robust health. Berryer, 74, the staunch Legitimist, is as bright and active as any man of half his age; Victor Cousin, the delightful biographer of the celebrated women of Louis XIV.'s time, although suffering from chest disease, preserves his health by an annual visit to Cannes during the Winter. The Duke de Broglie, 82, son-in-law to Madame de Stael, is still as polished and strong as though he was made of steel. The young members of the academy—whose ages, however, range from 60 to 70—are the Duke of Noailles, Prosper Merimee, Saint Marc Girardin, Sainte Beuve, Vitet, Remusat, Doucet, Nisard, Archbishop Dupanloup, Sacy, Sandeau, Dufaure, Falloux and Laprade.—*Foreign paper.*

Brain work is not confined to gentlemen who devote themselves to literature. Some of the abovenamed authors can only boast of a very few productions, and those not of a very exhaustive character. These perhaps are the exceptions. A merchant in active business, carrying on large mercantile transactions, is more severely taxed than a writer can possibly be, for trade has a thousand perplexities which are unknown to literature. In this country it is remarkable that our leading litterateurs and politicians are mostly under sixty years of age. Longfellow, Whittier, Willis, Hillard and Agassiz, have not yet rounded threescore; Sumner, Greeley and Burritt are fifty-six, and Senator Wilson is a year younger. If we look for our veterans, we shall find a few among the politicians. Thaddeus Stevens is 74, W. H. Seward 66, Francis P. Blair 76, James Buchanan 76, Amos Kendall 78. Among the poets we have Charles Sprague 76, W. C. Bryant 73, and R. W. Emerson 64. There are three gentlemen distinguished for their historical productions who retain all the mental vigor of their younger days: George Ticknor 76, George Bancroft 67, James Savage 83. Thomas Sully, the artist, at the age of 84, still stands at his easel.

TOILETTES AT A WASHINGTON RECEPTION.

I write this letter as an of justice to neglected man. The Washington correspondents, as a body, have given themselves over to the dominion of women. Witness their one-sided accounts of the fashionable parties given by Senators and Secretaries. The women are all described as a lover might describe his beloved, while the men, though they may be husbands and fathers, Senators and Ministers, are not considered worthy to be mentioned at all. For the sake of vindicating the dignity of my sex—and for an example to the regular correspondents, I give you a proper account of the brilliant reception given at the house of the distinguished Secretary, R-n-d-ll.

The host was dressed in a neat, close-fitting coat, of a changeable hue, showing a delicate blue at night, but in open daylight a real substantial-gray. Pants same material, lined with gray muslin. White shirt, cut biassed with a beautiful frill all around the skirt. New patent steel collar, marked "A. J." It is here proper to remark that his tables groaned under luxurious piles of bread and butter furnished by the Treasury Department, and the side-tables staggard with loads of the choicest wines, confiscated by the New York Custom House.

Senator D-l-ttle was dressed in his best clothes, made loose, so as to be changed in a moment and worn either side out. They were of a light changeable blue on one side, and a reliable gray on the other. His shirt was cut goring, and was made of material confiscated at the New York Custom House. The bosom was immaculately white, typical of the breast within. He wore a steel collar, which was also typical of the man. He seemed hungry, and spent most of the evening in the refreshment room, eating bread and butter, and slipping the odds and ends into his pockets.

Chief-Justice C-h-s-e was dressed in a full suit of blue, with the exception of his vest, which had a green back. The tops of his boots were also green, and he had in his pocket several little pictures of Christopher Columbus and others set in green. He seemed to be rather choice of these, keeping his hands in his pockets all the time, especially when the host or Senator D-l-ttle were about. He wore suspenders.

Gen. G-r-n-t was dressed in blue and a cigar case. He had on suspenders and blue ribbed socks with white toes. He was heard to inquire of the Chief-Justice why he was like one of Shakspeare's characters? When the Chief-Justice gave it up, he said it was because his offence was rank. The Secretary of War brevetted him on the spot.

President J-n-s-n came in leaning heavily on the arm of Vice-President St-v-n-s for support. On first entering he seemed to be insensibly affected by something, but soon dried his eyes with his new pocket handkerchief—a splendid pattern of bunting, representing the United States flag on one side and the Confederate flag on the other. His outer garments were a curious mixture of blue, gray, and butternut, but all his underwear were of a sturdy gray, dyed in the wool. He wore no suspenders, claiming, it is understood, that such fixtures are clearly in violation of the Constitutitn and an insult to the South. It is unconstitutional to suspend anything except women.

Senators S-l-s-b-r-y and McD-g-l came together and looked and acted like brothers. They were dressed alike, each having on a snuff-colored butternut coat with two bottles of whiskey in the coat tails. Bottles partially empty. These two chivalric gentlemen added much to the festivities of the occasion by acting an interesting tableau, representing the coat of arms of Kentucky—"United we stand." They wore white kids.

Seated in a corner were Secretary W-l-l-s and Senator D-v-s of Kentucky engaged in a warm discussion for several hours, the Secretary being asleep all the time. The gallant Senator's attention being called to the fact that his adversary was asleep and snoring, he replied that he was glad of it, he was used to such things; it gave him more time to establiah his side of the question—and he went on "like an April shower."—*Wash. cor. Cincinnati Commercial.*

DEATH OF TWO GREAT PAINTERS.

European art has sustained a double loss during the last month in the death of Peter Von Cornelius at Berlin, and of Louis Boulanger at Dijon. Cornelius is justly styled the father of modern German painting. He seems to have had a vocation for art from his earliest childhood. By the wise foresight and touching self-sacrifice of his mother, he was enabled to pursue his studies at the Dusseldorf Academy. At the age of nineteen he received his first commission, the painting of the cupola of old Neuss Church in Chiaroscuro. At Frankfort-on-the-Main, being then in his twenty-fourth year, he illustrated "Faust" in such a manner as to attract to him the friendly notice of Goethe. In 1811 he succeeded in reaching Rome. There, in connection with Overbeck, Schadon, and other illustrious names, he formed the school which has revolutionized German painting. Among his coadjutors in this movement, besides Goethe, were the critic Schlegel and the historian Niebuhr. His fame was now assured, and his history from this point is one of constant success.

The most flattering commissions were offered him. He was successively Director of the academies at Dusseldorf, Munich and Berlin. When the new Houses of Parliament were built, the British government sought his advice in their decoration. Constantly employing himself in decorating the public buildings of Berlin, he has the gratification of seeing a very numerous school of young German painters forming around him. A catalogue of his contributions to decorative art would crowd our space. Perhaps the most original work is the illustrations of the *Nibelungenlied*, completed before his thirty-second year. His fresco of the "Last Judgment," in the *Ludwigs Kirche*, at Munich, is the largest painting in the world. He was seventy-nine years old at death.

M. Boulanger had reached his sixty-second year. He was an eminent member of the modern French school, and for the last seven years has been the Director of the Dijon School of Fine Arts.

MINISTERING ANGELS TO THE IMPRISONED SOUL.

FROM AN UNPUBLISHED POEM.

The bread of life we bring, immortal Truth,
The wine of life, pure joy of Love, we bear;
Eat, famished heart, regain thy god-like youth,
Drink, arid soul, and thy lost hopes repair.

Yet luminous sthers hold the hills of heaven,
Yet breathe its meadows unexhausted balm,
Yet, shining 'mid the groves at morn and even,
The wise with wise have speech in regal calm.

O unforgotten, how couldst thou forget?
O claimed of heaven, claim thy birth divine.
O heir to all things, why in misery yet?
Put forth thy palm, the very stars are thine!

In each, in thee, would fain Existence flower.
We come to quicken all thy death to bloom,
Make live in thee all grace, all peace, all power:
Fling wide the heart-gates! give thy brothers room!
—*The Radical.* D. A. W.

Woman's Rights in England.—The woman's rights question is carried on more quietly in England than in America, and therefore, perhaps, more effectually. In the new class lists of those who have passed examinations for the University of Cambridge are: junior boys, 1,126; junior girls, 118; senior boys, 212; senior girls, 84. How many junior or senior girls have entered Harvard or Yale? I observe also that 25 female candidates for medical degrees have just entered the Medical College of London. The women here do not give so many lectures, or make so many speeches on woman's rights, but they go to work and take them. Four-fifths of the work of the post offices and telegraphs is done by women. They keep a large proportion of shops. They sell two-thirds or more of the beer and liquors. In fact, English women are, as a rule, sturdy enough to take their own part, and do pretty much as they like, and would soon have votes and seats in Parliament if they cared for them. As it is, they write their share of the books, newspapers and periodicals, and have a large influence in public affairs. Dr. Mary E. Walker has given a temperance lecture in the Fetter-lane chapel, the one, I believe, where Swedenborg used to go to hear the Moravians, and as the medical students kept away, she only got applause, and thanks and a bouquet.—*From a London Letter.*

Separating the Sexes in Railway Coaches.—The correspondent of one of our exchanges thus bewails the custom introduced on some of the railroads of separating the male from the female passengers:

"That sorting of the flock—putting the ribbons in one car and the whiskers in another—while it fails to benefit the ribbons, is a positive damage to the whiskers, when it is not a positive slander. Pen men up together, and if they do not behave like cattle, it will be in spite of the pen. Ladies sprinkled through the cars, keep the entire train upon its honor, give it a human, homelike look, refine travel, and elevate the car from a common carrier to an educator. "To have known a woman is a liberal education," is an old English utterance, good enough for a proverb. But this segregating fashion is barbarous, and worthy of the Turks."

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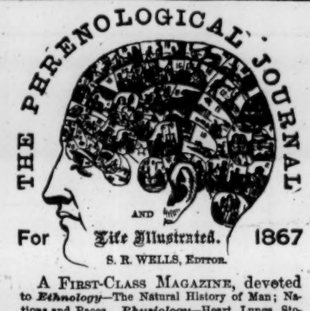

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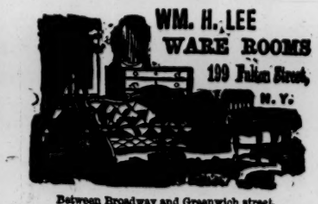

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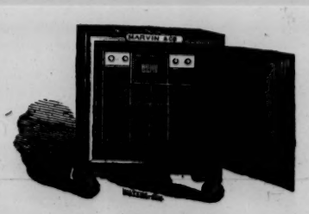

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*** All communications are to be addressed to the Editor, and all correspondence relating to the business of the Magazine to the undersigned. ADAMS & CO., Publishers,
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